

THE ECCLESIAZUSÆ.

DRAMATIS PERSONÆ.

PRAXAGORA.

SEVERAL WOMEN.

CHORUS OF WOMEN.

BLEPYRUS (husband of Praxagora).

A NEIGHBOUR.

CHREMES.

TWO CITIZENS.

FEMALE CRIER.

A YOUNG WOMAN.

A YOUNG MAN.

THREE OLD WOMEN.

A MAID-SERVANT.

A MASTER.

THE ARGUMENT.

OF the date of the *Ecclesiazusæ* we are not informed by any Didascalia. We learn, however, from a note of the Scholiast on vs. 193, that it was brought on the stage two years after the league with the Bœotians; consequently, in the spring of the year 392, B. C.; and, (as may be inferred from the Scholiast on the *Frogs*, vs. 404,) at the Great Dionysia. The *Ecclesiazusæ* is, like the *Lysistrata*, a picture of woman's ascendancy, but one much more depraved than the other. In the dress of men the women steal into the public assembly, and by means of the majority of voices which they have thus surreptitiously obtained, they decree a new constitution, in which there is to be a community of goods and of women. This is a satire on the ideal republics of the philosophers, with similar laws. Protagoras had projected such before Plato. This comedy appears to labour under the very same fault as the *Peace*: the introduction, the secret assembly of the women, their rehearsal of their parts as men, the description of the popular assembly, are all handled in the most masterly manner; but towards the middle the action stands still. Nothing remains but the representation of the perplexities and confusion which arise from the different communities, especially the community of women, and from the prescribed equality of rights in love both for the old and ugly, and for the young and beautiful. These perplexities are pleasant enough, but they turn too much on a repetition of the same joke.

THE ECCLESIAZUSÆ.

[SCENE—the front of a citizen's house, having a lamp suspended over the door. TIME—a little past midnight.]

PRAXAGORA (*coming out of the house dressed in men's clothes*). O bright eye of the wheel-formed lamp,¹ suspended most commodiously in a situation commanding a wide view, (for I will declare both your parentage² and your fortunes:³ for, having been driven with the wheel by⁴ the force of the potter, you possess in your nozzles⁵ the bright honours of the sun,) send forth the signal of flame agreed upon! For to you alone we reveal it:—justly; for you also stand close by us in our bed-chambers when we try the *various* modes of Aphrodite; and no one excludes your eye from the house, the witness of our bending bodies. And you alone cast light into the secret recesses of our persons, when you singe⁶ off the hair which flourishes upon them. And you aid us when secretly opening⁷ the storehouses filled with fruits and the Bacchic stream. And although you help to do this, you do not babble of it to the neighbours. Wherefore you shall also be privy to our present designs, as many as were determined

¹ This apostrophe to the lamp she has just hung up is a parody on the pompous addresses to inanimate objects so frequent in the prologues and monodies of Euripides. For the construction, see Krüger, Gr. Gr. § 45, 3, obs. 5. Hermann, Vig. n. 260, d. Matthiä, p. 481. Jelf, § 479, 3.

² Ran. 946, ἀλλ' οὐξίων πρώτιστα μὲν μοι τὸ γένος εἶπ' ἂν εἰθὺς τοῦ δράματος.

³ Comp. Æsch. Prom. 288. Pind. Pyth. viii. 103.

⁴ For this construction, see Bernhardt, W. S. p. 225.

⁵ The lamp would appear to have been one of those which were furnished with double lights. Cf. Ran. 1361. ἑλαθεῖς is referred to λύχνος, not to λαμπρὸν ὄμμα.

⁶ Cf. Thesm. 216, 590. Lys. 825.

⁷ Cf. Thesm. 424.

on by my friends at the Scira.¹ But none of them is present, who ought to have come. And yet it is close upon day-break; and the Assembly will take place immediately;² and we must take possession of different³ seats *from those* which Phyromachus formerly ordered, if you still remember, and sit down without being detected. What then can be the matter? Have they their beards not sewed on, which they were ordered to have? or has it been difficult for them to steal and take their husbands' clothes? But I see a lamp there⁴ approaching. Come, now let me⁵ retire back, lest the person who approaches should chance to be a man. [*Retires to one side.*]

1ST WOMAN (*entering with a lamp*). It is time to go; for the herald just now crowed⁶ the second time, as we were setting out.

PRAX. (*coming forward out of her hiding-place*). I was lying awake the whole night expecting you. But come, let me summon our neighbour here by tapping at her door: for I must escape the notice of her husband. [*Taps at the door.*]

2ND WOMAN (*coming out of the house*). I heard the tapping⁷ of your fingers, as I was putting on my shoes, since I was not asleep: for my husband, my dearest, (for he whom I live with⁸ is a Salaminian,) was occupying me the whole night

¹ "The Σκίρα or Σκυρόφορία was an anniversary solemnity at Athens, in honour of Athena Σκιάς. The name is derived from Sciras, a borough between Athens and Eleusis, where there was a temple dedicated to that goddess." *Smith*. The principal ceremony consisted in the carrying of a white parasol from the Acropolis to Sciras. Cf. Thesm. 834. It was a woman's festival.

² Cf. Plut. 432, 942, 1191. Pax, 237. Equit. 284. Thesm. 750. Lys. 739, 744. Demosth. 354, 16; 398, 16; 569, 10; 586, 9. Æschin. 10, 32.

³ "Während statt der Plätze, die Phyromachos für uns beantragt—wisst ihr noch?—Wir uns der andern versichern müssten unversehns." *Droysen*.

"The allusion is to some decree proposed by Phyromachus." *Brunck*.

⁴ "Doch 'ne Lampe seh' Ich da herkommen." *Droysen*.

See note on Aves, 992.

⁵ See note on Lys. 864.

⁶ "Es ist Zeit zu gehen; hat der Herold eben doch, Da aus dem Haus wir traten, zum zweiten Mal gekräht." *Droysen*. The allusion is to the crowing of the cock. See Liddell's Lex. in voc. κῆρυξ. Cf. Ran. 1380.

⁷ Cf. Thesm. 481. ⁸ "Dessen Frau Ich bin." *Droysen*.

in the bed-clothes, so that it was only just now I could get this garment of his.

1ST WOM. Well now I see Clinarete also, and Sostrate here now approaching, and Philæncte. [*Enter Clinarete, Sostrate, and Philæncte.*]

PRAX. Will you not hasten then? for Glyce swore that that one of our¹ number who came last, should pay three choæ of wine, and a chœnix of chick-peas.

1ST WOM. Don't you see Melistice, the wife of Smicythion, hastening in² her slippers? and she alone appears to me to have come forth from her husband undisturbed.³

2ND WOM. And don't you see Gusistrate, the wife of the innkeeper, with her lamp in her right hand, and the wife of Philodoretus, and the wife of Chæretades?

PRAX. I see very many other women also approaching, all that are good for aught in the city.⁴

3RD WOM. (*entering, followed by many others*). And I, my dearest, escaped and stole away with very great difficulty; for my husband kept coughing the whole night, having been stuffed with anchovies over-night.⁵

PRAX. Sit down then, since I see you are assembled, in order that I may ask you about this, if you have done all that was determined on at the Scira.

4TH WOM. Yes. In the first place I have my armpits rougher⁶ than a thicket, as was agreed upon. In the next place, whenever my husband went to the market, I anointed

¹ "The ordo is: τὴν ὑστάτην ἡμῶν ἤκουσαν ἀποτίσειν τρεῖς χόας οἶνου." *Brunck.*

² Wie flink in den Männerschuhn sie heranklappt.' *Droysen.*

³ "She alone of all

Seems to have passed the night without disturbance." *Smith.*

"κατὰ σχολὴν is otiose, in the same sense that Terence in the *Andrian* says, *aliām otiosus quæret*, ἐτέραν κατὰ σχολὴν ζητήσῃ, a son aise." *Brunck.*

⁴ "Die in der Stadt was Rechtes sind." *Droysen.* Xenoph. Hellen. v. 3, 6, ὃ τι ὀφείλος στρατεύματος. Thuc. viii. 1, τοῖς πάνυ τῶν στρατιώτων. Cf. Theocr. vii. vs. 4. Epigr. xvi. 4. Apoll. R. iii. 347.

⁵ "He supped on sprats, and got an indigestion;

So through the night 'twas nought but cough, cough, cough!"

Smith.

⁶ Juvenal, Sat. ii. 11,

"Hispidā membra quidem et duræ per brachia setæ
Promittunt atrocem animum."——

my whole body, and basked the whole day standing in the sun-shine.¹

5TH WOM. And I. I threw the razor out of the house the first thing, in order that I might be hairy all over, and no longer like a woman at all.

PRAX. Have you the beards, which we were all ordered to have, whenever we assembled?

4TH WOM. (*holding one up*). Yea, by Hecate! see! here's a fine one!²

5TH WOM. (*holding one up*). And I one, not a little finer than *that* of Epicrates.³

PRAX. (*turning to the others*). But what do you say?

4TH WOM. They say yes; for they nod assent.

PRAX. Well now I perceive that you have done the other things. For you have Laconian shoes, and staffs, and your husbands' garments, as we ordered.

6TH WOM. I secretly brought away this club of⁴ Lamia's as he was sleeping.

PRAX. This is one of those clubs, under whose⁵ weight he fizzes.

¹ "It was the custom of the men to anoint the whole body with oil, and dry it in before the sun; and of the women, to shave themselves all over." Gray. For the preposition, see Bernhardt, W. S. p. 264.

² See note on Aves, 992.

³ A brachylogy for τοῦ τοῦ Ἐπικράτους καλλίονα. When the subject of comparison and the object of comparison are the same word, instead of the latter being expressed in the genitive, along with the genitive governed by it, it is often omitted, and the possessive genitive alone expressed. Hom. Il. Φ. 191, κρείσσων Διὸς γενεῇ ποταμοῖο τέτυκται, i. e. γενεῆς ποταμοῖο. Herod. ii. 134, πυραμίδα καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός, i. e. τῆς πυραμίδος τοῦ πατρός. Cf. Hermann, Vig. ii. 55. Schäfer ad Schol. Apoll. R. p. 164. Richter on *Anacoluton*, part i. p. 32, and note on vs. 701, *infra*, and on Plut. 368. Epicrates was remarkable for a bushy beard; hence Plato, the comic poet, nicknamed him σακεσφόρος. "Epicrates 'of the beard' had been a popular character since his participation in the expedition of Thrasybulus, for the liberation of the city. He understood how to make a right good use of this position. His and Phormisius' embassy to the court of Susa, gave occasion to a special comedy of Plato, the comic poet." Droysen.

⁴ "Pherecrates, the comic poet, said of the bobgoblin Lamia, that it *puffs* with heaving its club. This is comically transferred to the sixth woman's husband." Voss. Cf. Vespi. 1177.

⁵ "Wohl eine von denen, unter deren Last man—pupt."

Droysen.

6TH WOM. By Jupiter the Preserver,¹ he would be a fit person, if there ever was one, to cheat² the commonwealth, clothed in the leathern garment of Argus.

PRAX. But come ! so that we may also transact what is next, whilst³ the stars are still in the heavens ; for the assembly, to which we are prepared to go, will take place with the dawn.⁴

1ST WOM. Yea, by Jove ! wherefore you ought to take your seat under the Bema,⁵ over against the Prytanæ.

7TH WOM. (*holding up some wool*). By Jove, I brought these here, in order that I might card when the Assembly was⁶ full.

PRAX. Full, you rogue ?⁷

7TH WOM. Yes, by Diana ! for how should I hear any worse, if I carded ? My children are naked.

PRAX. "Carded," quoth'a ! you who ought to exhibit no part of your person to the meeting ! [*Turning to the others.*] Therefore we should be finely off, if⁸ the Assembly chanced to be full, and then some of us strode over and took up her dress⁹ and exhibited her Phormisius.¹⁰ Now if we take our seats first, we shall escape observation when we have wrapped our garments close round us : and when we let our beards hang down, which we will tie on there, who would not think us men on seeing us ? At any rate Agyrrhius¹¹ has the

¹ To the examples cited on Nub. 366, add Eccles. 761, 1045, 1103. Plut. 877, 1186, 1189. Thesm. 858. Ran. 738, 1433. Aves, 15, 514.

² There is an allusion to the *Inachus* of Sophocles, in which Argus was introduced keeping watch over Io ; but the whole passage is very obscure.

³ See Equit. 111. Demosth. p. 15, 5. Blomf. gloss. Pers. 434. Harper, Powers of the Greek Tenses, p. 135. Hermann, Vig. n. 363, Append. p. 748, and for the preposition, see Bernhardt, W. S. p. 240.

⁴ "Hebt mit frühem Morgen an." *Droysen*.

⁵ Cf. Ach. 683. Pax, 680.

⁶ "Wenn das Volk versammelt ist." *Droysen*.

⁷ Cf. vs. 124, 742. Lys. 910, 914. ⁸ See note on Thesm. 789.

⁹ "Wenn das Volk

Bei einander wär', und eine zum Uebersteigen sich
Aufnahme den Rock und zeigte ihren Phormisios." *Droysen*.

¹⁰ "Phormisius, who was joined in the embassy with Epicrates (vs. 71); was remarkable for his hairy person." *Droysen*.

¹¹ "Agyrrhius, the upstart, had been an influential man in the state for more than twelve years past, and, as we may infer from Demosthenes' speech against Timocrates, a respectable character. He

heard of Pronomus, without being noticed. And yet, before this, he was a woman. But now, you see, he has the chief power in the state. On this account, by the coming day,¹ let us venture on so great an enterprise, if by² any means we be able to seize upon the administration of the state, so as to do the state some good. For now we neither sail³ nor row.

7TH WOM. Why, how can⁴ an effeminate conclave of women harangue the people?

PRAX. Nay, rather, by far the best, I ween. For they say, that as many of the youths also as most resemble women, are the most skilful in speaking. Now we have this by chance.⁵

7TH WOM. I know not: the want of experience is a sad thing.⁶

PRAX. Therefore we have assembled here on purpose,⁷ so that we might practise beforehand what we must say there. You cannot be too quick⁸ in tying on your heard; and the others, as many as have practised speaking.

8TH WOM. But who of us, my friend, does not know how to speak?

had been the author of the diminution of the comic *honorarium* (Ran. 367), and, later, of the increase of the Heliastic fee (Plut. 176, and vs. 184, *infra*). How Agyrrhius, who did not resemble women merely in beardlessness, comes by the great beard of the flute-player Pronomus, I know not." *Droysen*. Plato, the comic poet, says of him,

λαβοῦ, λαβοῦ τῆς χειρὸς ὡς τάχιστα μου
μέλλω στρατηγὸν χειροτονεῖν Ἀγύρριον.

¹ See note on Thesm. 870.

² See note on Ran. 1460.

³ "A Greek proverb runs, 'Money makes the rudder act and the wind blow.'" *Droysen*.

⁴ "Wie kann der Frauen 'Schaamverhüllte Weiblichkeit'

Zum Volke reden." *Droysen*. Cf. Krüger, Gr. Gr. § 53, 7, 3.

⁵ "Und eben das ist uns der Schickung nach Beruf." *Droysen*.

⁶ See note on Aves, 451.

⁷ "And for this very reason are we met,

To rehearse before we speak in downright earnest." *Smith*.

⁸ "The formula οὐκ ἂν φθάνοις is peculiar, e. gr. περαινῶν, Plato (Phæd. 100), λέγων (Symp. 185), "Say forthwith." Perhaps originally a question, 'Will you not sooner say?' (than do something else); but afterwards so much obliterated by usage, that, unmindful of its origin, they said after the external analogy of this formula also οὐκ ἂν φθάνοιμι, οὐκ ἂν φθάνοι, in the sense, 'I will, he will certainly,' &c., therefore synonymous with φθάνοιμι ἂν, φθάνοι ἂν." *Krüger*. Cf. Plut. 485, 874, 1133. Eur. Heracl. 721. Iph. T. 244.

PRAX. Come now, do you tie yours on, and quickly become a man: and I myself also, when I have placed the chaplets,¹ will tie on *my beard* along with you, if it should seem proper to me to make any speech.²

2ND WOM. Come hither, dearest Praxagora, see, you rogue, how laughable even the affair seems.

PRAX. How laughable?

2ND WOM. Just as if one were to tie a beard on fried cuttle-fish.³

PRAX. Purifier,⁴ you must carry round—the cat.⁵ Come forward to the front!⁶ Ariphrades,⁷ cease talking! Come forward and sit down! [*Here the women mimic the ceremonies of the lustration.*] Who wishes to speak?⁸

5TH WOM. I do.

PRAX. Now put on the chaplet, and success to you!⁹

8TH WOM. (*putting it on*). Very well.

PRAX. Speak away!

¹ "When speaking in the Assembly, it was customary to wear a chaplet. See Thesm. 380." *Smith*.

² "Hier leg' Ich auch die Kränze her; Ich will mich selbst Nun auch bebarten, falls Ich etwa sprechen muss." *Droysen*.

³ "We find as curious a simile in Shakspeare, *Merry Wives of Windsor*, act i. sc. 4:

QUICKLY. Does he not wear a great round beard, like a glover's paring-knife?

SIMPLE. No, forsooth: he hath but a little wee face, with a little yellow beard; a cane-coloured beard." *Smith*.

⁴ For this use of the article, see note on Ran. 40. "The person who made the lustration in the Assembly was called *περιστιάρχος*. Pollux viii. 104, *περὶ περιστιάρχων. ἐκάθαιρον χοιρίδις μικροῖς οὗτοι τὴν ἐκκλησίαν καὶ τὸ θείατρον. καθάρσιον δὲ ἐκαλεῖτο τοῦτο τὸ χοιρίδιον.*" *Bruck*.

⁵ "A comic licence for τὸ χοιρίδιον." *Bruck*. "The place of assembly was properly purified by a young pig! In default of the pig, the women take a cat for that purpose. The three lincs spoken by Praxagora contain in short the essential forms observed on opening an Assembly. Cf. Acharn. 44." *Droysen*.

⁶ "Come all within the circle." *Smith*. Cf. Ach. 43.

⁷ "The character of Ariphrades, whom the poet ridicules by supposing him seated among the women, and out-talking even *them*, may be seen in Equit. 1281, and Vesp. 1280." *Smith*. "Aristophanes therefore had been rebuking the same man thirty years ago." *Droysen*.

⁸ "The usual question put by the κῆρυξ in the Assembly." *Smith*. Cf. Thesm. 379.

⁹ See note on Thesm. 283.

8TH WOM. Then shall I speak before I drink?

PRAX. "Drink," quoth'a!¹

8TH WOM. Why have I crowned² myself *then*, my friend?

PRAX. Get out of the way! You would have done such things to us there also.

8TH WOM. How³ then? don't they also drink in the Assembly?

PRAX. "Drink," quoth'a!

8TH WOM. Yes, by Diana! and that too unmixed *wine*. At any rate their decrees, as many as they make, are, to people considering well, mad ones, like drunken people's.⁴ And, by Jove, they make libations too; or, on what account would they make so many prayers, if wine was not present? And they rail at one another too, like drunken men; and the policemen carry out him that plays drunken tricks.

PRAX. Go you and sit down; for you are a worthless thing.⁵

8TH WOM. By Jove, upon my word it were better for me not to have a beard; for, as it seems, I shall be parched with thirst. [*Goes and sits down.*]

PRAX. Is there any other who⁶ wishes to speak?

9TH WOM. I do.

PRAX. Come now, crown yourself! for the business is going on.⁷ Come now, see that⁸ you speak after the manner of men, and properly, having leaned your body on your staff.

9TH WOM. I should have wished some other one of those accustomed *to speak* were giving the best advice, in order that⁹

¹ For this use of *ἰδοὺ*, cf. vss. 93, 136, of this play. Equit. 87, 344, 703. Thesm. 206. Lys. 441. Nub. 818, 872, 1469. Pax, 198.

² "The ancients, as is well known, wore chaplets when carousing. See Hor. Odes, Book I. xxxviii." *Smith*.

³ See Matthiæ, Gr. Gr. § 488, 9; Jelf, § 872, g.

⁴ Cf. vss. 142, 310, and note on Lys. 556.

⁵ Cf. Vesp. 997, 1504. Plut. 408. Equit. 1243. Aves, 577. Pax, 1222. Soph. Aj. 1231, 1275. Trach. 1107. Eur. Ion, 606. Rhes. 821. Heracl. 168. Troad. 415. Orest. 717. Phœn. 417. Andr. 1080. Plato, Apol. p. 41, E. Rep. p. 341, C. 556, D. 562, D. Epigr. iii. Krüger, Gr. Gr. § 61, 8, obs. 3. Bernhardt, W. S. p. 336. Elmsley, Heracl. 168. Monk, Hippol. 634. Dorville, Char. p. 218. Lobeck, Aj. 1218. Elmsl. Her. 168.

⁶ Xenoph. Mem. i. 4, 6, *ἔστιν οὐστὶνας ἀνθρώπων τεθαύμακας ἐπὶ σοφία*; Cf. Nub. 1290. Plato, Apol. p. 27, B. Krüger, Gr. Gr. § 51, 5, obs. 2. ⁷ "Unser Plan ist jetzt im Gang." *Droysen*.

⁸ See note on Lys. 316.

⁹ See note on vs. 426, *infra*.

I might have been sitting quiet. But now,¹ according to my motion, I will not suffer a single *hostess* to make cisterns of water in the taverns.² I don't approve of it, by the two goddesses!³

PRAX. "By the two goddesses!" Wretch, where have you your senses?

9TH WOM. What's the matter? for indeed I did not ask you for drink.

PRAX. No, by Jove; but you swore by the two goddesses, being a man. And yet you spoke⁴ the rest most cleverly.

9TH WOM. (*correcting herself*). Oh!—by Apollo!

PRAX. (*snatching the chaplet from her*). Have done then! for I would⁵ not put forward one foot to hold an assembly, unless⁶ this shall be arranged precisely.

9TH WOM. Give me the chaplet! I will speak again. For now I think I have gone over it properly in my mind. "To me, O women,⁷ who are sitting *here*"——

PRAX. Again you are calling the men "women," you wretch.

¹ "So kann Ich's, falls ihr was auf meine Meinung gebt, Nicht leiden, dass sich die Frau in der Schenke Keller gräbt Zu Wasser; dagegen stimm' Ich bei den Göttinnen!" *Droysen*.

For κατὰ γὰρ τὴν ἐμὴν, see Bernhardt, W. S. p. 186.

² "She means, perhaps, there shall be no water at all in the taverns." *Droysen*.

³ "She swears by 'the two goddesses,' i. e. by Demeter and Persephone, an oath which only women use." *Droysen*.

⁴ "The participle is made clear by καὶ, also, even, (negative, οὐδέ, μηδέ,) and καίπερ, which in Attic writers scarcely ever occurs otherwise than with a participle or a participial construction, whilst καίτοι is found only with an independent clause (with a finite verb). The later writers have been the first to use these vice versâ. Yet also in Plato, Symp. 219; Rep. 511; Lysias, 31, 34, if the text be not corrupt." *Krüger*. In the present instance the departure from the statutable construction is very remarkable.

⁵ "Um keinen Preis

Auch einen Schritt nur möcht' Ich zur Ekklesie thun,
Bevor wir nicht mit diesen Dingen im Reinen sind." *Droysen*.

⁶ "εἰ is rightly construed with a future indicative, although there be an optative with ἂν in the other member of the sentence. Eur. Hippol. 484,

ἢ τὰρ ἂν ὁψέ γ' ἄνδρες ἐξέουεν ἂν,
εἰ μὴ γυναῖκες μηχανὰς εὐρήσομεν." *Brunck*.

Cf. Ran. 10. Æsch. Theb. 196. Eur. Hippol. 484. Tro. 736.

⁷ See *Krüger*, Gr. Gr. § 45, 2, obs. 7. Cf. Pax, 466. Ach. 491.

9TH WOM. It's on account of Epigonus¹ yonder. For when I looked thither I thought I was speaking to women.

PRAX. Away with you also,² and sit down there.³ Methinks I must take this *chaplet* myself and speak⁴ for you. I pray to the gods that I may bring our plans to a successful issue. "I have an equal share in this country as you; but I am vexed and annoyed at all the transactions of the state. For I see it always employing bad leaders: and if any be good for one day, he is bad for ten. Have⁵ you committed it to another; *he* will do still more mischief. Therefore it is difficult to advise men *so* hard to please *as you*, who are afraid of those who wish to love you, but those who are not willing you constantly supplicate. There was a time when we did not make use of Assemblies at all, but considered Agyrrhius⁶ a villain. But now, when we do make use of them, he who has received money praises *the custom* above measure; but he who has not received, says that those who seek to receive pay in the Assembly are worthy of death."

1ST WOM. By Venus, you say this well.

PRAX. You have mentioned Venus,⁷ you wretch. You would have done a pretty thing, if you had said this in the Assembly.

1ST WOM. But I would not have said it.

PRAX. (*to the first woman*). Neither accustom yourself now to say it. [*Returning to her subject.*] "Again, when we deliberated about this alliance,⁸ they said the state would

¹ "Epigonus is otherwise unknown." *Droysen*.

² "*Et tu quoque, ut prior illa, facesse hinc.*" *Brunck*.

³ "Hinweg mit dir auch! geh' und setz' dich dort bei Seit'."

Droysen.

In *Brunck's* version, *et posthac sede*.

⁴ See *Krüger*, *Gr. Gr.* § 53, 7, 3.

⁵ For this construction, see note on *Thesm.* 405.

⁶ Cf. note on vs. 102, *supra*. "He had been lying a considerable time in prison for embezzling the public money." *Voss*.

⁷ "*Venus!* thou silly wench! a pretty joke,

I' faith, had this escaped thee in th' Assembly." *Smith*.

⁸ "The alliance here meant is that concluded with the Thebans, Argives, and Corinthians, (Ol. 96, 2, in the Archonship of Diophantus,) through the mediation of Persia, which was followed by the Corinthian war (B. C. 394). Bloody factions arose in Corinth, which impeded the undertakings of the allies: on this account Athens was angry at Corinth. Their murdering those who were favour-

perish, if it did not take place: and when now it did take place, they were vexed; and the orator¹ who persuaded you to it, immediately fled away. Is it necessary² to launch ships; the poor man approves of it, but the wealthy³ and the farmers do not approve of it. You were vexed at the Corinthians, and they at you.⁴ But now they are good,—and do you now be good to them. Argeus⁵ is ignorant, but Hieronymus is clever. A hope of safety peeped out, but it is banished * * * * * Thrasybulus⁶ himself not being called to our aid.”

able to Sparta, and their eager opposition to the Spartans who approached them, proved their fidelity to the common cause.” *Droysen*.

¹ “The Scholiast thinks Conon is meant. The bloody scenes at Corinth took place about the time that he was hastening the rebuilding of the walls at Athens (summer of 393); and the subsequent ill-humour of the Athenians and their disinclination to a continuance of the war may be considered as the cause of Conon's departure.” *Droysen*. “I do not think this alludes to Conon. The whole passage is obscure on account of the want of historical records.” *Brunck*.

² See note on Thesm. 405.

³ See note on Plut. 89.

⁴ This is the most violent synchysis I have ever met with. See, however, Pax, 558, 559. Plut. 280, 281. Krüger, Gr. Gr. § 61, 2, obs. 1, and obs. 2.

⁵ I have followed *Droysen* in considering Ἀργεῖος a proper name. *Smith* (after *Brunck*'s note) translates it,

“What though the Argives in the mass are dull,
Hieronymus has skill, and he's an Argive.”

In *Dindorf*'s edition of *Brunck*'s version it stands, “*Argeus rudis est, Hieronymus autem sapiens. Salus leviter caput exseruit, at illam respuitis: * * * * nec ipse Thrasybulus advocatus.*” “Of Argeus we know nothing. Hieronymus, according to *Diodorus* (xiv. 81), was one of Conon's associates. He was left in command of the fleet, while Conon himself set out for the king of Persia, to obtain permission to make war upon the Spartans, with the assistance of the Persian navy. Hieronymus' participation in the glorious sea-fight at Cnidus may have obtained some importance for an otherwise insignificant person.” *Droysen*.

⁶ *Dindorf*'s text exhibits marks of a lacuna between vs. 203 and vs. 204. “This very difficult passage appears to refer to this, that Thrasybulus, the well-known deliverer of the city from the domination of the Thirty, had set out in this year with forty ships to the aid of the Rhodians without waiting for their invitation, in order that they might free themselves from the domination of the Spartans. The poet means, that the good prospects obtained by the victory at Cnidus and the other events of the war would be lost through such

1ST WOM. What a sagacious man !

PRAX. (*to first woman*). Now you praise¹ rightly. [*Returning to her subject.*] "You, O people, are the cause of this. For you, receiving the public money as pay, watch, each of you, in private, what he shall gain ; while the state totters along like Æsimus.² If therefore you take my advice, you shall still be saved. I assert that we ought to intrust the state to the women. For in our houses we employ them as³ stewards and managers."

2ND WOM. Well done ! well done ! by Jove ! well done ! say on, say on, O good sir !

PRAX. "But that they are superior to us in their habits I will demonstrate. For, in the first place, they wash their wool in warm water, every one of them, after the ancient custom. And you will not see them trying in a different way. But would not the city of the Athenians be saved, if it observed this properly,⁴ unless it made itself⁵ busy with some other new-fangled scheme ? They roast sitting, just as before. They carry *burdens* on their heads, just as before. They keep the Thesmophoria, just as before. They⁶ bake their cheese-cakes, just as before. They torment their husbands,⁷ just as before. They have paramours in the house, just as before. They buy dainties for themselves, just as before. They like their wine unmixed,⁸ just as before. They delight⁹ in being wantonly treated, just as before. Therefore, sirs, let us intrust the city like undertakings as Thrasybulus recommended." *Droysen*. Few persons, I am persuaded, will approve of this view.

"Him why not call then to the helm of the state ?" *Smith*.

¹ See Harper's Powers of the Greek Tenses, p. 41 foll., and Bernhardt, W. S. p. 382. Krüger, Gr. Gr. § 53, 6, obs. 3.

² "Indess der Staat gleich Aisimos so weiterhinkt." *Droysen*.

"Meantime

The state, like Æsimus, gets lamely on." *Smith*.

"Æsimus, who is also mentioned by Lysias in his speech against Agoratus, was, according to the Scholiast, a lame, stupid man." *Droysen*.

³ See Krüger, Gr. Gr. § 57, 3, obs. 1, and note on Plut. 314.

⁴ "χρηστῶς ἀντὶ τοῦ φυλακτικῶς Ἀριστοφάνης. ἀντὶ τοῦ ἐφυλάττετο τὸν ἀρχαῖον νόμον, καὶ μὴ ἐπολυπραγμόνει, καὶ τὰς καινὰς εἰσέφερε πολιτείας." *Suidas*. Liddell (in voc. χρηστὸς) joins χρηστῶς εἶχε, so as to = *recte se haberet*.

⁵ See note on Thesm. 789.

⁶ This verse does not appear in Brunck's edition.

⁷ Brunck compares Plaut. Menæchm. iv. 1.

⁸ See note on Ran. 1388.

⁹ Cf. Nub. 1070.

to them, and not chatter exceedingly, nor inquire what in the world they will do; but let us fairly suffer them to govern, having considered this alone,¹ that, in the first place, being mothers, they will be desirous to save the soldiers; and in the next place, who could send provisions quicker than the parent? A woman is most ingenious² in providing money; and when governing, could never be deceived; for they themselves are accustomed to deceive. The rest I will omit: but if you take my advice in this, you will spend your lives happily."

1ST WOM. Well done, O sweetest Praxagora, and cleverly! Whence, you rogue, did you learn this so prettily?

PRAX. During the flight³ I dwelt with my husband in the Pnyx; and then I learnt by hearing the orators.

1ST WOM. No wonder then, my dear, you are⁴ clever and wise: and we⁵ women elect you as general on the spot, if you will effect these things, which you have in your mind. But if Cephalus⁶ should be unlucky enough to meet⁷ and insult you, how will you reply to him in the Assembly?

PRAX. I will say he is crazed.

1ST WOM. But this they all know.

PRAX. But also that he is melancholy-mad.

1ST WOM. This too they know.

PRAX. But also that he tinkers⁸ his pots badly, but the state well and prettily.

¹ "Voll Vertraun, wenn ihr nur bedenkt." *Droysen*.

² "Then for the *ways and means*, say who're more skilled Than women? They too are such arch *deceivers*, That, when in power, they ne'er will be *deceived*." *Smith*.

See note on Aves, 451.

³ The long lapse of time will hardly allow us to refer this to the flight of the country people into the city in accordance with the policy of Pericles. "This difficult passage probably refers to the times of the Thirty Tyrants, when *no* assemblies were held in the Pnyx, and the orators were *not allowed* to speak." *Droysen*.

⁴ See note on Vesp. 451.

⁵ See Krüger, Gr. Gr. § 50, 8, obs. 3.

⁶ One of the demagogues of the day. His father was a potter.

⁷ "προσφθαρείς, *accedens*. Φθείρεισθαι in Attic writers = *ire, venire*, but always in a bad sense, in reference to those who *go or wander* to their own or other people's injury or loss. Cf. Aves, 916. Pax, 72. Demosth. Mid. p. 660. Misc. Obs. vol. iv. p. 451." *Brunck*. Compare Liddell's Lex. in voc.

⁸ A happy coincidence in the German language has enabled Droysen to translate this verbal play with singular felicity:

1ST WOM. How then, if Neoclides¹ the blear-eyed insults you?

PRAX. Him I bid count the hairs on a dog's tail.²

1ST WOM. How then, if they knock you?

PRAX. I'll knock again; since I am not unused to many knocks.

1ST WOM. That thing alone is unconsidered, what in the world you will do, if the Policemen try to drag you away.³

PRAX. (*suiting the action to the word*). I'll nudge with the elbow in this way; for I will never be caught⁴ by the middle.

1ST WOM. And if they lift you up, we will bid them let you alone.

2ND WOM. This has been well considered by us. But that we have not thought of, how we shall remember then to hold up our hands; for we are accustomed to hold up our legs.

PRAX. The thing is difficult: but nevertheless we must hold up our hands, having bared one arm up to the shoulder. Come then, gird up your tunics;⁵ and put on your Laconian shoes as soon as possible, as you always see your husbands do, when they are about to go to the Assembly or out of doors. And then, when all these matters are well, tie on your beards. And when you shall have arranged them precisely, having them fitted on, put on also your husbands' garments, which⁶ you stole; and then go, leaning on your staffs, singing

“Dass er mache schlechte Kannen zwar,
Auf's Kannegiessern aber versteh' er trefflich sich.”

¹ See vs. 398, *infra*, and Plut. 665.

² “*Huic ego dicam, ut in canis culum inspiciat.*” Brunck.

See Harper, Powers of the Greek Tenses, p. 41 foll., and Bernhardy, W. S. p. 382. Krüger, Gr. Gr. § 53, 6, obs. 3.

³ “*ἔλκωσιν, trahere velint.*” Brunck. Cf. Harper's Powers of the Greek Tenses, p. 50. Porson and Schäfer on Eur. Phœn. 79, 1231. Monk, Hippol. 592. Dorville, Char. p. 214. Hermann, Vig. n. 161. This usage is more especially frequent in *διδόναι* and *πιθεῖν*. See Krüger, Gr. Gr. § 53, 1, obs. 7.

⁴ Cf. Acharn. 570. Equit. 387. Ran. 469.

⁵ “*τὰ χιτῶνια* is badly translated *vestes*. It ought to have been translated *tunicas succingite*.” Brunck. For the construction, see Schäfer, Melet. Crit. p. 88.

⁶ “Aristophanes never uses the article for *οὗτος* or *αὐτός*. This I have remarked on Plut. 44.” Brunck. He should have added, *unless followed by δέ*. See Aves, 492, 530. Thesm. 505, 846. Eccles. 312, 316. Pax, 1182. Plut. 559, 691. Equit. 717. Blomfield on

some old man's¹ song, imitating the manner of the country people.

2ND WOM. You say well. But let us [*to those next her*] go before them; for I fancy other women also² will come forthwith³ from the country to the Pnyx.

PRAX. Come, hasten! for it is the custom there for those who are not present at the Pnyx at day-break,⁴ to skulk away, having not even a doit.⁵ [*The women advance into the orchestra, and there form themselves into a chorus.*]

CHORUS. It is time for us to advance, O men,—for this⁶ we ought mindfully to be always repeating, so that it may never escape⁷ our memories. For the danger is not trifling, if we be caught entering upon so great an enterprise in secret. Let us go to the Assembly, O men; for the Thesmothes threatened, that whoever should not come at dawn very early, in haste, looking sharp and sour, content⁸ with garlic-pickle, he would not give him the three obols.

Theb. 81. Prom. V. 860. Bernhardt, W. S. p. 312. Mus. Crit. i. p. 488. Kön, Greg. Cor. p. 239.

¹ "Ein Lied aus alten Zeiten." Droysen. Cf. Vesp. 269.

² See Krüger, Gr. Gr. § 69, 32, obs. 21.

³ "Grades Wegs." Droysen. "Ex advorsum." Brunch. But Brunch's version would require ἀντικρύ. The adverbs in -υς generally refer to *time*, and their corresponding forms in -υ to *place*. Compare εὐθύς and εὐθύ.

⁴ See Porson, Hec. 979. Opusc. p. xciii.

⁵ "By all means make good speed, remembering that
Who gets not to the Pnyx at earliest dawn,
Must home again return without a doit." Smith.

"It appears to have been a proverbial expression, or an allusion to the proverb πατᾶλου γυμνότερος, which occurs ap. Aristænet. Ep. xviii. lib. ii." Bergler.

⁶ τοῦτο refers to the word ἄνδρες. They are to remember always to call themselves *men*. See note on Lys. 134.

⁷ Elmsley (Mus. Crit. i. p. 483) alters this to καὶ μήποτ' ἐξολίσθη, i. e. ἐξολισθῆτω, as Aristophanes does not join ὥς = *ita ut* with a conjunctive without ἄν. The usage in prose writers is just the reverse. See Harper, Powers of the Greek Tenses, p. 125. "The pronoun ἡμᾶς does not depend on ἐξολίσθη. The ordo is: τοῦτο γὰρ χρὴ μνησθῆναι ἡμᾶς αἰεὶ λέγειν, ὥς μή ποτ' ἐξολίσθη." Brunch.

"Time now 'tis, my merry men, time now for us to start,
That we are *men* repeating oft, lest we belie our part.
Not slight would be the peril, if any prying eyes,
In secret while we plot should pierce through our disguise.
Then on, my merry men, for the council let us start." Smith.

⁸ See Bernhardt, W. S. p. 104.

Come, O Charitimides,¹ and Smicythus, and Draces, follow in haste, taking heed to yourself that you blunder in none of those things which you ought to effect. But see that, when we have received our ticket,² we then sit down³ near each other, so that we may vote for all measures, as many as it behoves our sisterhood. And yet, what am I saying? for I ought to have called them "brotherhood."⁴

But see that we jostle those who have come from the city; as many as heretofore,⁵ when a person had to receive only *one* obolus on his coming, used to sit and chatter, crowned with chaplets.⁶ But now they are a great nuisance. But when the brave Myronides⁷ held office, no one used to dare to conduct the affairs of the state for the receipt⁸ of money; but each of them used⁹ to come with drink in a little wine-skin, and bread at the same time, and two onions besides, and three olives.¹⁰ But now, like people carrying clay, they seek to get three obols, whenever they transact any public business.

BLEPYRUS. (*coming out of his house attired in his wife's*

¹ The chorus addresses the leaders amongst the women by the names of *men*. Charitimides was commander of the Athenian navy. For Draces, see Lys. 254.

² See Liddell's Lex. in voc. σύμβολον, 3.

³ The exhortative use of ὅπως is not confined to the *second* person. See vs. 300. Vesp. 1250. Nub. 882, 888. Ran. 8. Lys. 290. Pax, 562. Hermann, Vig. n. 255, and other examples ap. Krüger, Gr. Gr. § 54, 8, obs. 7.

⁴ Φίλας—φίλους.

⁵ They contrast the present eagerness to attend the Assemblies, now that the pay is *three* obols, with the unconcernedness of former times, when they only received *one* obol. Then they used to prefer to sit at home chattering, rather than attend the Assemblies.

"Die sonst, wo der Lohn gering,
Wo, wer zur Ekklesie ging,
Nur einen Obol empfang,
Heim sassen und schwatzten
Gekränzt in Zierlichkeit." Droysen.

⁶ Strattis ap. Athen. xv. p. 685, B.,

λουσάμενοι δὲ πρὸ λαμπρᾶς
ἡμέρας ἐν τοῖς στεφανώμασιν.

See Bernhardt, W. S. p. 209.

⁷ A general in the times of Pericles,—not *Archon*, as Brunck makes him. See Thuc. i. 105, 108; iv. 95.

⁸ "Staatesdienst zu brauchen als Geldverdienst." Droysen.

⁹ See note on Plut. 982.

¹⁰ See note on Pax, 647.

petticoat and shoes). What's the matter? Whither in the world is my wife gone? for it is now near¹ morning, and she does not appear. I have been lying this long while wanting to ease myself, seeking to find my shoes and my garment in the dark. And when now,² on groping after it, I was not able to find it, but he, Sir-reverence, now continued to knock at the door,³ I take this kerchief of my wife's, and I trail along her Persian slippers. But where, where could one ease himself in an unfrequented⁴ place? or is every place a good place⁵ by night? for now no one will see me easing myself. Ah me, miserable! because I married a wife, being an old man.⁶ How many stripes I deserve to get! For she never went out to do any good. But nevertheless I must certainly go aside to ease myself.

A NEIGHBOUR (*coming forward*). Who is it? Surely it is not Blepyrus⁷ my neighbour? Yes, by Jove! 'tis he himself assuredly. [*Goes up to him.*] Tell me, what means this yellow⁸ colour? Cinesias has not, I suppose, befouled you somehow?

BLEP. No; but I have come out with my wife's little saffron-coloured robe⁹ on, which she is accustomed to put on.

NEIGH. But where is your garment?

BLEP. I can't tell. For when I looked for it, I did not find it in the bed-clothes.

NEIGH. Then did you not even bid¹⁰ your wife tell you?

¹ Cf. vs. 20.

² Cf. vs. 195, *supra*. Lys. 523. Vesp. 121. Porson, Append. Toup. iv. p. 481. For ψηλαφῶν, compare Pax, 691.

³ A Greek euphemism for πρωκτός.

⁴ "ἐν καθαρῷ, in a place free from people. Hor. Epist. ii. 271, 'Puræ sunt plateæ, nihil ut meditantibus obstet.' Cf. Apoll. R. iii. 1201." *Brunck*.

⁵ Cf. Thesm. 292. "It is the same as if he had said καλόν ἐστι." *Kuster*.

⁶ Cf. Thesm. 412, 413.

⁷ Terence, Andrian, iv. 5, 6, "Quem video? estne hic Crito sobrinus Chrysidis? is est." Eun. iii. 4, 7, "Sed quisnam a Thaïde exit? is est, annon est? ipse est."

⁸ "There is an allusion to the πυρρίχη of Cinesias; for which see Ran. 153, and because the same person κατατετίληκε τῶν ἑκαταίων, (Ran. 366)." *Bergler*.

⁹ Plaut. Epid. ii. 2, 47, "caltulam aut crocotulam." Cf. Virg. Æn. ix. 614.

¹⁰ See note on Equit. 1017.

BLEP. No, by Jove! for she does not happen to be within; but has slipped out¹ from the house without my knowledge. For which reason² also I fear lest she be doing some mischief.³

NEIGH. By Neptune, then you've suffered exactly the same as I;⁴ for she I live with, is gone with the garment I used to wear. And this is not *the only thing*⁵ which troubles me; but she *has* also *taken* my shoes. Therefore I was not able to find them any where.

BLEP. By Bacchus, neither could I my Laconian shoes! but as I wanted to ease myself, I put my feet into *my wife's* buskins and am hastening, in order that I might⁶ not do it in the blanket, for it was clean-washed.⁷

NEIGH. What then can it be? Has some woman among her friends invited her to breakfast?

BLEP. In my⁸ opinion *it is so*. She's certainly not an ill body, as far⁹ as I know.

NEIGH. Come, you are as long about it as the rope of a draw-well.¹⁰ It is time for me to go to the Assembly, if I find my garment, the only one I had.¹¹

¹ Hesychius: ἐκτροπήσαι ἐξελθεῖν λεληθότως.

² δ = δι' ὃ. See Porson and Pflugk on Hec. 13.

³ Eurip. Med. 37, δέδοικα δ' αὐτήν, μή τι βουλεύσῃ νέον. "νέον is often used in the same sense as κάκον. So Eur. Bacch. 360." Brunck. See Monk, Hipp. 860.

⁴ Eur. Cycl. 634, ταῦτόν πεπόνθατε ἄρ' ἐμοί. Bacch. 189, ταῦτά μοι πάσχεις ἄρα. Ion, 330, πέπονθέ σῃ μητρὶ ταῦτ' ἄλλη γυνή. Epicrates (ap. Athen. p. 570, B.), πεπονθέναι δὲ ταῦτά μοι δοκεῖ τοῖς ἀεροῖς. Add Plato, Polit. v. p. 468, D.

⁵ "I wish that were all." Droysen. Cf. Eur. Hippol. 804. "μόνον is understood, of which there is a frequent ellipsis. In vs. 358, we have the full form." Brunck. See Monk, Hippol. 359. Lobeck, Ajax, 747.

⁶ For similar examples of what Brunck thinks is a solecism, see note on Ran. 24. In the present case, no other construction would be correct. To change ἐγχεύσαιμι into a subjunctive, would make the danger *still future* to him; whereas that particular danger was over as soon as he left his bed. As he is *still hastening*, ἔμαι, the reading of almost all the MSS: and editions has been very properly retained by Dindorf.

⁷ Cf. Acharn. 845.

⁸ Cf. Pax, 232. Bekk. Anecd. i. p. 32, 25. Bernhardt, W. S. p. 131.

⁹ See notes on Thesm. 34. Nub. 1252.

¹⁰ "At tu funem cacas." Brunck.

¹¹ Comp. Plut. 35.

BLEP. And I too, as soon as I shall have eased myself. But now a wild pear has shut up¹ my hinder end.

NEIGH. Is it *the wild pear* which Thrasybulus² spoke of to the Spartans? [*Exit.*]

BLEP. By Bacchus, at any rate it clings very tight to me. But what shall I do? for not even is this the only thing which troubles me; but *to know*³ where the dung will go to in future, when I eat. For now this Achradusian,⁴ whoever in the world he is, has bolted the door. Who then will go for a doctor for me? and which one? Which of the breech-professors⁵ is clever in his art? Does Amynon⁶ know it? But perhaps he will deny it. Let some one summon Antisthenes⁷ by all means. For this man, so far as groans⁸ are concerned, knows what a breech wanting to ease itself means. O mistress Ilithyia,⁹ do not suffer me to be burst or¹⁰ shut up! lest I become a comic night-stool.¹¹ [*Enter Chremes.*]

¹ Soph. Antig. 180, γλώσσαν ἐγκλείσας ἔχει. Cf. Krüger, Gr. Gr. § 56, 3, obs. 6. "ἰπέχει δὲ τὴν γαστέρα ἡ ἀχράς." Scholiast.

² "Was it of that same sort which gave the quinzey To Thrasybulus once?" *Smith.*

He had undertaken to speak against the Spartans, who had come with proposals for peace, (n. c. 393,) but afterwards excused himself, pretending to be labouring under a quinzey, brought on by eating *wild pears*. The Athenians suspected him of having been bribed by the Spartans. For a similar anecdote of Demosthenes, see Aul. Gell. xi. 9.

³ For similar examples, see note on Nub. 1392.

⁴ Of the deme of *Achras* (ἀχράς, vs. 355). For these comic demi, see note on Vesp. 151. "The ordo is: νῦν μὲν γὰρ οὗτος ὁ Ἀχ., ὅστις ποτ' ἔστ' ἀνθρ., βιβ. τ. Σύραν." *Brunck.* For Σύραν, see note on vs. 316.

⁵ "Read τῶν κατὰ πρῶκτόν, like Plato's διδάσκαλος τῶν κατὰ μουσικὴν." *Bentley.*

⁶ "Amynon, of course, is no physician, but an orator, who possessed a sufficient knowledge of the profession alluded to to qualify him, according to vs. 112, for state-affairs." *Droysen.* Cf. Nub. 1094.

⁷ Thesm. 65, Ἀγάθωνά μοι δεῦρ' ἐκκάλεισον πάσῃ τέχνῃ. "Antisthenes, a miser, suffered from eostiveness." *Voss.* See Quart. Rev. No. xiv. p. 453.

⁸ "In στεναγμάτων, there is a comic allusion to τὸ στενὸν τοῦ πρῶκτοῦ." *Toup.* See Bernhardt, W. S. p. 233.

⁹ Terence, Andr. iii. 1, 15, "Juno Lucina fer opem, obseero." "Aristophanes burlesques the language of tragedy, as Reisig has rightly observed." *Dindorf.* Cf. Pax, 10.

¹⁰ "μηδὲ does not belong to βιβ., but to περιύδης, and, as the grammarians say, ἀπὸ κοινοῦ." *Faber.* Had it referred to βεβαλανωμένον, we should have had *μήτε*.

¹¹ "Dass Ich nicht ein Naechtstuhl werde für die Komödie." *Droys.*

CHREM. Hollo you! what are you doing? You are not easing yourself, I suppose?

BLEP. I? Certainly not any longer, by Jove; but am rising up.

CHREM. Have you your wife's smock on?¹

BLEP. Yes, for in the dark I chanced to find this in the house. But whence have you come, pray?

CHREM. From the Assembly.

BLEP. Why, is it dismissed already?

CHREM. Nay, rather, by Jove, at dawn. And indeed the vermilion,² O dearest Jove! which they threw about on all sides, afforded much laughter.

BLEP. Then did you get your three obols?

CHREM. Would³ I had! But now I came too late; so that I am ashamed * * * * * By Jove, *I have brought* nothing else but my pouch.⁴

BLEP. But what was the reason?

CHREM. A very great crowd of men, as never at any time⁵ came all at once to the Pynx. And indeed, when we saw them, we compared them all to shoe-makers: for⁶ the Assembly was marvellously⁷ filled with white⁸ to look at. So that neither I myself nor many others got *any thing*.

BLEP. Shouldn't I then get any thing, if I went now?

CHREM. By no⁹ means: not even, by Jove, if you went then, when the cock¹⁰ crowed the second time.

BLEP. Ah me, wretched! "O Antilochus,¹¹ loudly bewail me who live, more than the three obols:" for I¹² am undone.

¹ "The common reading is correct: Chremes asks this with astonishment." *Dindorf*.

² See Acharn. vs. 22.

³ See note on Nub. 41.

⁴ "I came too late, and to my shame have brought

My wallet back as empty as I went." *Smith*.

Cf. Vesp. 315. *Dindorf*'s edition here exhibits marks of a *lacuna*.

⁵ See Dawes, M. C. p. 364. Pierson on Herodian, p. 461.

⁶ See note on Nub. 232.

⁷ See note on Lys. 198. Krüger, Gr. Gr. § 51, 10, obs. 12.

⁸ On account of the fair complexions of the women who composed the greater part of the Assembly. Hence the comparison in vs. 385. For this use of the infinitive, see note on Plut. 489.

⁹ See note on Ran. 1456.

¹⁰ Cf. vs. 30, *supra*.

¹¹ A parody on the following lines of the *Myrmidons* of Æschylus,

Ἀντίλοχ' ἀποίμωξόν με τοῦ τεθνηκότος
τὸν ζῶντα μᾶλλον.

¹² See note on Thesm. 105.

But what was the cause, that so vast a crowd was assembled so early? ¹

CHREM. What else, but that the Prytanes determined to bring forward ² a motion concerning the safety of the state? And then forthwith the blear-eyed Neoclides first crept forward. ³ And then you can't think ⁴ how the people bawled out, "Is it not shameful, ⁵ that this fellow should dare to harangue the people, and that too when the question is ⁶ concerning safety, who did not save his ⁷ own eye-lashes?" And he cried aloud and looked around and said, "What ⁸ then ought I to have done?"

BLEP. If I had happened to be present, I would have said, "Pound together garlic with fig-juice and put in Laconian ⁹ spurge, and anoint your eye-lids with it at night."

CHREM. After him the very clever Evæon ¹⁰ came forward, naked, as appeared to most,—he himself, however, said he had on ¹¹ a tunic,—and then delivered a most democratic speech. "You see me, myself also, in want ¹² of safety of the value of four staters. Yet, nevertheless, I will tell you how you shall

¹ Cf. Vesp. 242.

² Cf. Vesp. 174.

³ A comic substitute for *παρῆι*.

⁴ See note on Ran. 54.

⁵ Cf. Vesp. 417.

⁶ See Krüger, Gr. Gr. § 47, 4, obs. 8.

⁷ "Der selbst nicht seine Wimpern heilen kann." Droysen.

Bergler compares Æschin. c. Timarch. p. 55, ed. Reiske.

⁸ Eur. Orest. 550, *τί χρῆν με δρᾶσαι*;

⁹ Eubulus ap. Athen. ii. p. 66,

*κύκκον λαβοῦσα κνίδιον, ἢ τοῦ πεπέριος,
τρίψας' ὁμοῦ σμύρνην διάπαττε τὴν ὁδόν.*

See note on Pax, 1154, and Bernhardt, W. S. p. 144.

¹⁰ "Evæon is otherwise unknown." Droysen.

¹¹ "T. Faber translates it, '*Ipse enim negabat se pallium habere.*' Whence it is evident he read *μέντ' οὐ* φασκεν, as it is cited by Dawes, M. C. p. 214. But if the poet had meant this, he would have said *οὐκ ἔφασκεν*. For an initial vowel is never elided by a preceding *οὐ*. In the next place, that reading makes no sense. Therefore we must read *μέντοι φασκεν*. *Accessit nudus, ut plerisque videbatur, quamvis ipse contrarium affirmaret.*" Porson. This crasis, however, as Reisig (Synt. Crit. p. 26) and Dindorf (ad loc.) remark, is more correctly written *μεντοῦφασκεν*. So *μοῦχρησεν*, i. e. *μοι ἔχρησεν*, Vesp. 159. Cf. vs. 1029. Ran. 1180, 1399. Pax, 334. Thesm. 624. Proagon, Frag. v. Elmsley, Præf. Rex, p. viii. ad Acharn. 611. Mus. Crit. i. p. 485. Class. Journ. No. iii. p. 508. Monthly Review, Sept. 1789, p. 249, Febr. 1796, p. 131. Krüger, Gr. Gr. Second Part, § 14, 6, obs. 4 (p. 28).

¹² Eur. Heracl. 11, *σώζω τὰδ', αὐτὸς δεόμενος σωτηρίας*.

save the state and the citizens. For if the fullers furnish cloaks to those in want, as soon as ever the sun turns,¹ a pleurisy would never seize any of us. And as many as have no bed or bed-clothes, let them go² to the tanners' to sleep after they have been washed. But if he³ shut them out with the door when it is winter, let him have to pay three goat-skins."

BLEP. By Bacchus, an excellent plan! But if he had added *that*, no one would have voted against it,—that the meal-hucksters should⁴ furnish three chœnixes as⁵ supper to all those in want, or suffer smartly for it; that they might have derived⁶ this benefit from Nausicydes.

CHREM. After this then a handsome, fair-faced youth,⁷ like to Nicias,⁸ jumped up to harangue the people, and essayed to speak, to the intent that we ought to commit the state to the women. And then the mob of shoemakers cheered and cried out, that he spoke⁹ well: but those from the country grumbled loudly.

• BLEP. For, by Jove, they had sense.

CHREM. But they were the weaker¹⁰ party; while he per-

¹ "To be understood of the *winter solstice*." Kuster. "Of the *autumnal solstice*." Bergler. "Read *τραπή*. The Greeks say *ἡλιος τρέπεται*, not *τρέπει*." Faber. For the construction, cf. Lys. 696.

² See note on Ran. 169.

³ See note on Ran. 1075. Cf. Lys. 775.

⁴ See notes on Thesm. 1063, 520. Nub. 380.

⁵ See note on Plut. 314.

⁶ *ἵνα* in this construction denotes that the proposition is not, or has not been realized, because the principal clause contains something merely desiderated. See Krüger, Gr. Gr. § 54, 8, obs. 8. Harper's "Powers of the Greek Tenses," p. 114. Bernhardt, W. S. p. 376. Hermann, Vig. n. 244, 350. Elmsl. Soph. Rex, 1389. Monk, Hippol. 643. Dorville, Char. p. 225. Dawes, M. C. p. 423. Bekker's Anecd. i. p. 149, 9. "Nausicydes was a rich meal-huckster at Athens, mentioned also by Xenophon Mem. 7, 16." Droysen. See note on Thesm. 1008.

⁷ The speaker, of course, was Blepyrus' wife Praxagora.

⁸ "The Nicias here mentioned is a different person from the celebrated leader of the Sicilian expedition: his nephew, probably, as Paulmier thinks." Brunck.

⁹ Cf. Xenoph. Anab. v. 1, 3. The optative is used to denote the opinion of the *σκυτοτομικὸν πλῆθος*; not that of the narrator or author.

¹⁰ "Sie waren aber die Minderzahl, indess er laut Fortfuhr." Droysen.

severed in his clamour, saying much good of the women, but much¹ ill of you.

BLEP. Why, what did he say?

CHREM. First he said you were a knave.

BLEP. And of you?

CHREM. Don't ask this yet. And then a thief.

BLEP. I only?

CHREM. And, by Jove, an informer too.

BLEP. I only?

CHREM. And, by Jove, the greater part of these here.

[*Points to the audience.*]

BLEP. Who denies this?²

CHREM. A woman, on the other hand, he said was a clever and money-getting thing; and he said they did not constantly divulge the secrets of the Thesmophoria, while you and I always did so when we were senators.

BLEP. And, by Mercury, in this he did not lie!

CHREM. Then he said they lent to³ each other garments, gold, silver, drinking-cups,⁴ all alone,⁵ not in the presence of witnesses: and that they returned all these, and did not keep them back;⁶ while most of us, he said, did so.

BLEP. Yes, by Neptune, in the presence of witnesses!

CHREM. That they did not act the informer, did not bring actions, nor put down the democracy; but he praised the women for many good qualities, and for very many other reasons.

BLEP. What then was decreed?

CHREM. To commit the state to them. For⁷ this plan alone appeared not to have been tried as yet in the state.

BLEP. And has it been decreed?

CHREM. Certainly.

¹ See Krüger, Gr. Gr. § 69, 32, obs. 3.

² "Wer bestreitet das?" *Droysen*.

³ The more usual construction would be ἀλλήλαις.

⁴ See Monthly Review, 1796, vol. xix. p. 125.

⁵ Cf. Soph. Ajax, 467. Eur. Med. 513. So. οἰόθεν οἶος, Hom. Il. vii. 39.

⁶ Cf. Nub. 1464.

⁷ "For 'mong the many changes which our city Has oft experienced, this alone, it seems, Remained untried." *Smith*.

"Es schien, dass diess allein noch nicht zu Athen versucht sei." *Droysen*.

BLEP. And have all matters been committed to them, which used to be a care to the citizens?

CHREM. So it is.

BLEP. Then shall I not go to Court, but my wife?

CHREM. No, nor any longer shall you rear *the children* you have, but your wife.

BLEP. Nor any longer is it my business to groan¹ at day-break?

CHREM. No; by Jove! but this now is the women's care; while you shall remain at home without groans.

BLEP. That thing is alarming for such as² us; lest, when they have received the government³ of the state, they then compel us by force——

CHREM. What to do?

BLEP. ——to lie with them.

CHREM. But what if we be not able?

BLEP. They will not give us our breakfast.

CHREM. Do you, by Jove, manage this, that you may breakfast and amuse yourself at the same time.

BLEP. Compulsion is most dreadful.⁴

CHREM. But if this shall be profitable for the state, every man ought to do so. Certainly indeed⁵ there is a saying of our elders,⁶ "Whatever senseless or silly measures we determine on, that they all turn⁷ out for our advantage." And

¹ "Auch nicht den Tag angäh'n' Ich künft'ig auf der Pnyx?"
Droysen.

"No more then need I sigh for break of day,

When the court meets!" *Smith.*

See notes on Aves, 161, 1308.

² "Für Leute unsers Alters." *Droysen.* See Krüger, Gr. Gr. § 51, 10, obs. 7. Bernhardt, W. S. p. 300.

³ Cf. Equit. 1109.

⁴ "Aye, but compulsion's odious." *Smith.*

⁵ See Hermann, Vig. n. 297.

⁶ "Auch giebt's ein Sprichwort aus den alten Zeiten her:

Was unverständlich wir beschliessen und verkehrt,

Das wird zu unserm Besten doch zuletzt gedeihn." *Droysen.*

Nub. 587, φασί γὰρ δυσβουλίαν
τῇδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς,
ἅττ' ἂν ὑμεῖς ἐξαμάρτητ', ἐπὶ τὸ βέλτιον τρέπειν.

Eupolis ap. Athen. x. p. 425,

ὦ πόλις, πόλις,
ὡς εὐτυχὴς εἰ μάλλον, ἢ καλῶς φρονεῖς.

⁷ Nub. 594, ἐπὶ τὸ βέλτιον τὸ πράγμα τῇ πόλει συνοίσεται. Cf. Nub. 590. Bernhardt, W. S. p. 252.

may they turn out so, O mistress Pallas and ye gods! But I will depart: and fare-you-well! [*Exit Chremes.*]

BLEP. And you too *farewell*, O Chremes! [*Goes into his house.*]

CHORUS OF WOMEN. Advance, proceed! Is there any of the men that is following us? Turn about! look! guard yourself carefully,—for knaves are numerous,—lest perchance some one being behind us, should espy¹ our dress. But step along, stamping² with your feet as much as possible. This affair would bring disgrace upon us all among³ the men, if⁴ it were discovered. Wherefore gird yourself up, and look about⁵ in that direction and on the right, lest the affair shall become a mishap.⁶ Come, let us hasten! for we are now near the place, whence we set out to the Assembly, when we went⁷ there: and we may see the house, whence is our general, who devised the measure which has now been decreed by the citizens. Wherefore it is fitting that we do not loiter waiting longer, equipped with beards, lest some one shall see us, and perhaps⁸ denounce us. But come hither to the shade,⁹ having come to the wall,¹⁰ glancing aside with one eye,¹¹ change your dress again as you were *before*, and do not loiter: for

¹ “Erspähe.” *Droysen*. “*Habitus nostrum observet.*” *Brunck*.

² Cf. vs. 545, *infra*. The interchange of genders (*συντην*, vs. 481. *ἐκτυπῶν*, vs. 483. *περισκοπούμενη*, vs. 487) is at least remarkable. “*Sæpe chorus mulierum de se in genere masculino loquitur.*” *Reiske*. Cf. vs. 589, *infra*. Lys. 1304. Eur. Hippol. 1107, ed. Monk. Bernhardt, W. S. p. 429. Dawes, M. C. p. 572. Hermann, Vig. n. 50. Dorville, Char. p. 292. Mus. Crit. i. p. 334; ii. p. 296.

³ “Denn würden wir noch jetzt entdeckt,

So brächt' es ewig Schimpf und Schand beim Männervolk uns allen. *Droysen*.

It is wrongly translated in Brunck's version.

⁴ A participle is often the representative of an *hypothetical* clause. See Krüger, Gr. Gr. as cited in the note on Ran. 96.

⁵ Cf. Aves, 1196, 424. Thesm. 666.

⁶ “*Ne hæc res infortunio nobis sit.*” *Brunck*. See Bernhardt, W. S. p. 402, and cf. vs. 495.

⁷ See Krüger, Gr. Gr. § 38, 3, obs. 1.

⁸ In Brunck's edition *ἔσω κατάπτῃ*. “The comic writers never use *ἐς* before a vowel, or *ἔσω*.” *Dindorf*. For this remarkable interchange, see Bernhardt, W. S. p. 402.

⁹ “So retire we one and all,

Within the friendly shade of yon projecting wall.” *Smith*.

¹⁰ See Liddell's Lex. in voc. *τείχιον*.

¹¹ Cf. Vesp. 497.

see here! now we behold our general coming from the Assembly. Come, hasten every one, and hate to have a beard¹ on your jaws. For see! they have come with this dress on this long while. [*Enter Praxagora and other women from the Assembly, no longer disguised as men.*]

PRAX. (*addressing the chorus*). These measures, O women, which we deliberated on, have turned out successfully. But throw off your cloaks as soon as possible, before any of the men see you! let the men's shoes go far away! undo² the fastened Laconian shoe-strings! throw away your staffs! And do you now [*to a female servant*] put them in order. I wish to creep in secretly, before³ my husband sees me, and deposit his garment again whence I took it, and the other things which I brought out.

CHO. Now all the things you spoke of are lying in order. It is your business to instruct us in the rest, by doing what useful thing we shall seem rightly to obey you. For I know I have conversed with no woman cleverer than you.

PRAX. Wait then, in order that I may use you⁴ all as advisers in the office to which I have been just now elected. For there, in the uproar and danger, you have been most courageous.

BLEP. (*suddenly coming out of his house*). Ho you! whence have you come, Praxagora?

PRAX. What's that to you,⁵ my dear?

BLEP. "What's that to me?" How foolishly *you ask*.

PRAX. You certainly will not say, from a paramour.

BLEP. Perhaps not from *one*.⁶

PRAX. Well now you can put this to the test.

BLEP. How?

PRAX. If my head smells of perfume.⁷

¹ Hence the epithet *σακεσφόρος* applied to Epicrates, by Plato the comic writer. See note on vs. 71. So the philosophers are called *σακκογενειοτρόφοι* ap. Athen. iv. p. 162.

² See note on Ran. 1075.

³ "Instead of any of the other moods the infinitive [with *πρὶν*] is also admissible." *Harper*. See Krüger, Gr. Gr. § 54, 17, obs. 6 Bernhardt, W. S. p. 400. Mus. Crit. ii. p. 13.

⁴ In some MSS. *χρήσσομαι*. See note on Lys. 1243. Cf. Porson, Opusc. p. xciii. Præf. Hec. p. lix.

⁵ See Krüger, Gr. Gr. § 48, 3, 8.

⁶ "From *two*, belike, not *one*." *Smith*.

⁷ For this construction, see note on Pax, 529.

BLEP. How then? does not a woman intrigue even without perfume?

PRAX. I, unhappy, certainly not.¹

BLEP. Why² then did you go off at day-break in silence with my garment?

PRAX. A woman my companion and friend sent for me in the night, being in the pains of labour.³

BLEP. And then was it not possible for you to go when you had told me?

PRAX. And not to care for the woman in child-bed,⁴ being in such a condition, husband?

BLEP. Yes, if you had told me. But there is some mischief in this.

PRAX. Nay, by the two goddesses! but I went just as I was; for she who came in quest of⁵ me, begged me to set out by all means.

BLEP. Then ought you not to have worn your own⁶ garment? But after you had stripped me, and thrown your upper garment over me, you went off and left me as if I were laid out⁷ for burial; only that you did not crown⁸ me, nor yet place a vase⁹ beside me.

PRAX. For it was cold; while I am thin and weak. So then I put it on, in order that I might be warm.¹⁰ But I left you lying in the warmth, and in the bed-clothes, husband.

¹ "Such is the rule with *me*." *Smith*. "Ich wenigstens nie." *Droysen*.

² "Warum denn gingst du heute früh

In aller Stille fort und nahmst mir den Mantel mit?" *Droysen*.

³ Alciphron I. Epist. 28, ὠδίνουσά με ἀπρίως ἤκειν ὥς ἑαυτὴν ἢ τοῦ γείτονος μετέπεμψε γυνή.

⁴ See Liddell Lex. in voc. λεχώ.

⁵ Imperfect of μεθήκω. Cf. Equit. 937. Brunck has translated it as if his reading had been μετεπέμψατο.

⁶ "Blepyrus had come upon the stage in his wife's dress." *Brunck*.

⁷ Cf. Aves, 474. See note on Plut. 69.

⁸ "It was customary to crown the dead. Cf. Meurs. ad Lycoph. 799." *Kuster*.

⁹ The so-called *lachrymatory*. Cf. vs. 996, 1032, 1111, *infra*.

"Es fehlte nichts

Als dass du 'nen Kranz und ein Thränenfläschen daneben stellst."

Droysen.

¹⁰ "θερμαινοίμην." *Suidas*. Cf. Bekk. Anecd. i. p. 14, 24; 381, 25. Mus. Crit. ii. p. 36.

BLEP. But with what view¹ went my Laconian shoes and my staff along with you?

PRAX. I changed shoes with you, in order that I might keep the garment safe,² imitating you, and stamping with my feet, and striking the stones with the staff.

BLEP. Do you know then that you have lost a sextary³ of wheat, which I ought to have received from the Assembly?

PRAX. Don't be concerned; for she has borne a male child.

BLEP. The Assembly?

PRAX. No, by Jove! but the woman I went to. But has it been held?⁴

BLEP. Yes, by Jove! Did you not know that I told you yesterday?

PRAX. I just now recollect it.

BLEP. Then don't you know what has been decreed?

PRAX. No, by Jove! not I.

BLEP. Then sit down and chew cuttle-fish;⁵ for they say the state has been committed to you.

PRAX. What to do? to weave?

BLEP. No, by Jove! but to rule.

PRAX. What?

BLEP. The affairs of the state, every one.

PRAX. By Venus, the state⁶ will be happy henceforth!

BLEP. On what account?

PRAX. For many reasons. For no longer will it be permitted for the audacious to act shamefully towards it henceforth, and no where to give evidence, nor to act the informer——

BLEP. By the gods, by no means do this, nor take away⁷ my livelihood.

¹ See Krüger, Gr. Gr. § 51, 17, obs. 8, § 62, 3, obs. 9, and Bernhardt, W. S. p. 240.

² She imitated her husband's gait and dress, in order that she might not be robbed by the *λωποδύται*. ³ Cf. note on Nub. 645.

⁴ "War heut' denn Ekklesie?" *Droysen*.

⁵ "The sense is: *sede et in posterum laute et beate vivito; tibi enim magnum imperium paratum video.*" *Faber*. To eat cuttle-fish was synonymous with enjoying the highest felicity; hence Suidas translates it by *τρονφᾶν*. See Athen. viii. p. 324, C.

⁶ In Brunck's edition γ' ἄρ'. "Very wrongly. See Hermann, Orphic. p. 216. Lobeck, Ajax, p. 302." *Dindorf*. For τὸ λοιπὸν, see note on Thesm. 539.

⁷ Soph. Phil. 933, πρὸς θεῶν πατρώων, τὸν βίον με μῆφελος.

CHO. My good sir,¹ suffer your wife to speak.

PRAX. —nor to steal clothes, nor to envy one's neighbours, nor to be naked, nor that any one be poor,² nor to rail at one another, nor to seize as a pledge³ and carry off.

CHO. By Neptune, grand *promises*, if she shall not prove false.

PRAX. But I will⁴ demonstrate this, so that you shall bear me witness, and this man himself not gainsay me at all.⁵

CHO. Now it behoves you to rouse a prudent mind and deep thought friendly to the commons, who know how to defend your friends. For your inventiveness of mind comes for the public prosperity, delighting the commons⁶ with innumerable aids⁷ for life, showing what it is able to effect. It is time:⁸ for our state has need of some clever contrivance. Come, do you only accomplish⁹ what has never been done nor mentioned before as yet. For they hate, if they see the old things often. Come, you ought not to delay, but now to begin¹⁰ your plans; for quickness enjoys the greatest share¹¹ of favour with the spectators.

PRAX. Well now, I am confident that I shall teach what is

¹ Cf. note on Ran. 1227.

² Cf. Shakspeare, Henry VI. part ii. act iv. sc. 2.

³ "No defamation, no distraint for debt." *Smith*.

"Kein Zank der Partheien, kein Verhaft für fällige Schuld."
Droysen.

Cf. vs. 755, *infra*. Nub. 35, 241.

⁴ "So klar beweis' Ich 's, dass du zeugen wirst für mich,
Und meinem Mann selbst nichts zu erwiedern möglich ist."

Droysen.

⁵ Cf. Nub. 1343, and for the interchange of *μοι* and *ἐμοί*, cf. Aves, 545.

⁶ See Krüger, Gr. Gr. § 57, 1, obs. 1.

⁷ "For this form Reisig cites Etymol. M. 462, 20. Alpheus, Epigr. ii. vs. 6." *Dindorf*.

⁸ "Denn Zeit ist 's." *Droysen*.

⁹ Cf. Ran. 1170, 1383. Plut. 648. Plato, Protag. p. 354, B. Shilleto on Demosth. Fals. Leg. § 272.

¹⁰ "Read *ἀλλὰ πέτεσθαι*. See Lys. 55." *Bentley*. But see Bernhardt, W. S. p. 95.

¹¹ "*πλείστων*, Toup on Suidas, iii. p. 228, but needlessly. Thucyd. i. 84, *αἰδώς σωφροσύνης πλείστον μετέχει*. Ran. 335, *χαρίτων πλείστον ἔχουσαν μέρος*. Which sufficiently confirm the common reading. *μέρος* is understood." *Porson*. Cf. Plut. 226. Xenoph. Cyrop. vii. 2, 28. *Porson*, Append. Toup, iv. p. 477. Schäfer on Bos Ell. p. 279, *seq.* Krüger, Gr. Gr. § 47, 15, obs. 1.

useful. But this is the thing I am most apprehensive about, whether the spectators¹ will be willing to make innovations, and not *rather* abide by the very customary and ancient usages.

BLEP. Now about making innovations,² don't be alarmed; for to do this and to neglect what is ancient, is with us equivalent to another constitution.

PRAX. Now let none of you reply³ or interrupt me, before he understands the plan and has heard the speaker.⁴ For I will declare that all ought to enjoy all things in common, and live upon⁵ the same property; and not for one to be rich, and another miserably poor; nor one to cultivate much *land*, and another to have not even enough to be buried in;⁶ nor one to have⁷ many slaves, and another not even a footman. But I will make one common subsistence for all, and that⁸ too equal.

¹ Xenoph. Anab. ii. 4, 7, ἐγὼ μὲν οὖν τὸν βασιλέα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμῶσαι. Aves, 1269, δεινὸν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν. Soph. Rex, 246, κατεύχομαι δὲ τὸν δεδρακότα, εἴτε τις εἰς ὧν λήληθεν, εἴτε πλειόνων μέτα, κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βίον. Cf. Hom. Od. II. 78; Δ. 652; A. 275. Soph. Electr. 1364. Trach. 287. Krüger's note on Thuc. ii. 62, *init.* Bernhardt, W. S. p. 132. Porson Præf. Hec. p. vii. In the present passage, τοὺς θεατὰς depends on δίδουκα, and the construction is an example of "Anticipation." See examples cited in the note on Nub. 1148, and on vs. 1126, *infra*. For εἰ after verbs of *fearing*, see Krüger, Gr. Gr. § 65, 1, obs. 9.

² "Um den Fortschritt sei nicht weiter besorgt; denn es herrscht Fortschreiten und Neuern

Und Verachten des Altherkömmlichen hier als wahrer und einziger Herrscher." *Droysen*.

Cf. Acts, xvii. 21. Bernhardt, W. S. p. 231. In this construction μὲν always stands between the preposition and the article. See Krüger, Gr. Gr. § 50, 1, obs. 13. Cf. note on vs. 625, *infra*.

³ Acharn. 221, μὴ γὰρ ἐγχάνη ποτέ. Plato, Legg. ix. p. 861, E., μὴ τις οἴηται. Symp. p. 213, E., μὴ μοι μέμνηται. See Krüger, Gr. Gr. § 54, 2, obs. 2. Elmsley, Soph. Rex, Præf. p. xxxviii. and vss. 903, 49. Edinburgh Rev. No. xxxviii. p. 488. Porson, Orest. 776. Monk, Hippol. vs. 893. Hermann, Greg. Cor. p. 867. Vig. n. 267. Neue on Soph. Rex, 49.

⁴ "Praxagora is delivering a *general* remark how people ought to listen to the speaker, therefore uses the *masculine* gender." *Bergler*.

⁵ "Vom Gemeingut jeglicher leben." *Droysen*.

⁶ "Cf. Plut. 556. Æschin. p. 14, 13, ed. Steph. Demosth. Mid. p. 549, 12, ed. Reiske." *Porson*.

⁷ χρῆσθαι, like *utor* in Latin, often = *habeo*.

⁸ Instead of καὶ ταῦτα, *and that too*, the Greeks often use καὶ οὗτος,

BLEP. How then will it be common to all ?

PRAX. You shall eat dung before me.¹

BLEP. And shall we have a community of dung ?

PRAX. No, by Jove ! but you were the first to interrupt² me. For I was going to say this : I will first of all make the land common to³ all, and the silver, and the other things, as many as each has. Then we will maintain you out of these, being common, husbanding, and sparing, and giving our attention to it.

BLEP. How then if any of us do not possess land, but silver and Darics,⁴ personal⁵ property ?

PRAX. He shall pay it in⁶ for the public use ; and if he do not pay⁷ it in, he shall be forsworn.

BLEP. Why, he acquired it by this !⁸

PRAX. But in truth it will be of no use to him at all.

BLEP. On what account, pray ?

PRAX. No one will do any *wickedness* through poverty : for all will be possessed of all things ; loaves, slices of salt fish, barley cakes, cloaks, wine, chaplets, chick-pease. So that what advantage will it be not to pay it in ? For do you find it out and make it known.

BLEP. Then do not these even now thief more, who have these *worldly goods* ?⁹

in agreement with its proper noun. See Plut. 546. Pax, 744, 1278. Aves, 275. Xenoph. Anab. ii. 5, 21. Herod. i. 147 ; vi. 11. Donaldson, N. C. p. 264. Dobree on Plut. 546.

¹ "Seemingly a proverbial expression applied to unseasonable interruptions." Brunck.

² Cf. Plut. 1102.

³ For the construction, cf. Æsch. Prom. 1092. Pind. Nem. i. 48. Bernhardt, W. S. p. 172. In vs. 595, *supra*, we had the dative.

⁴ A gold coin. "See Pollux, iii. 87. Bockh, Publ. Ec. Athen. vol. i. p. 23." Dindorf. For ὅστις = εἰ τις, see Krüger, Gr. Gr. § 51, 13, obs. 12.

⁵ See Liddell's Lex. voc. ἀφανής, 4. "See Harpocrat. voc. ἀφανής οὐσία." Kuster.

⁶ "Der zahlt 's ein zum Gemeinschatze." Droysen. See note on Lys. 134.

⁷ According to Hotibius (Bothe) = μὴ καταθήσει καὶ ψευδορκήσει, which is a singular exposition to come from a Greek scholar ;—as if μὴ καταθήσει = οὐ καταθήσει. See Elmsley, Med. vs. 204. Mus. Crit. ii. p. 597. Neue ad Soph. Antig. 84 ; Aj. 573.

⁸ i. e. διὰ τοῦτο τὸ ψευδορκεῖν. See note on Lys. 134.

⁹ "Yet oft the greatest rogues are those, in wealth who most abound." Smith.

PRAX. Yes ; formerly, my good sir, when we used the former laws. But now,—for substance shall be in common,—what¹ is the advantage of not paying in ?

BLEP. If on seeing a girl any one should desire her and wish to lie with her, he will be able² to make presents by taking from these ; but he will enjoy a share of the common property by sleeping with her.

PRAX. But he will be permitted to sleep with her for nothing ; for I will make³ them in common for the men to lie with, and for any one that pleases to beget children.

BLEP. How then, if all shall go to the most beautiful of them and seek to lie with her ?

PRAX. The uglier and more flat-nosed women shall sit by the side of the beautiful ;⁴ and then if any desire her,⁵ he shall first lie with the ugly one.

BLEP. Why, how shall our powers not⁶ fail us old men, before we get there where you say, if we have to do with the ugly ones *first* ?

PRAX. They will not fight.

BLEP. What about ?

PRAX. Be of good courage ! don't fear !—they will not fight.

BLEP. What about ?⁷

PRAX. About your not sleeping with them.⁸ And such a law is provided for you.

BLEP. Your plan⁹ has some sense ; for it has been provided

¹ See Bernhardt, W. S. p. 444.

² “ ἔξει (i. e. δυνήσεται) δοῦναι (sc. τῇ μείρακι) ἀφελῶν, *demens, detrahens, decerpens, τούτων, ex iis quæ ille sibi reservavit, nec in commune deposuerit.*” Brunck.

³ The construction is somewhat ambiguous. In Brunck's version it is rendered, “ *Namque faciam, ut illæ communes cum viris cubent, et cuilibet volenti liberos pariant.*” Similarly Droysen. But this construction will hardly suit vs. 615.

⁴ “ *Formosas, pulchras.*” Kuster.

⁵ i. e. τῆς ὡραιότητος. “ Und jemand nach der Schönen verlangt.” Droysen. See note on Ran. 1075. For the omission of τις, see note on Aves, 167, and comp. vss. 611, 633, 642, 643, 662, 670, 672.

⁶ Cf. vs. 640, *infra*.

⁷ See Porson, Opusc. p. 23.

⁸ “ Those words τοῦ μὴ ξυγκαταδαρθεῖν ought to have been translated more closely : *si cum illis non concubueritis* ; or, *quia cum illis non concumbetis.*” Brunck. “ Sie wehrt dir den Beischlaf nicht.” Droysen.

⁹ τὸ ὑμέτερον, strictly speaking, = ὑμεῖς. So τὸ σὸν = σὺ, τὸ ἐμὸν = ἐγώ. See note on Thesm. 105. The corresponding clause to τὸ

that no woman's arms be empty. But what will the men¹ do? For *the women* will avoid the more ugly ones, and go to the handsome.²

PRAX. But the uglier³ men shall watch for the handsomer ones as they are departing from dinner, and shall have an eye upon them in the public places. And the women shall not be permitted to sleep with the handsome men, before they gratify⁴ the ugly and the little ones.

BLEP. Then the nose of Lysicrates⁵ will now be as proud as that of the handsome men.

PRAX. Yes, by Apollo! And the plan will be a democratic one too, and a great mockery⁶ of the more dignified and of those who wear rings, when a person wearing slippers⁷ shall

μὲν ὑμέτερον is τὸ δὲ τῶν ἀνδρῶν (vs. 624) = οἱ ἄνδρες. Many similar examples will be found ap. Bernhardt, W. S. p. 327.

¹ "Jedoch, wie wird es den Männern ergehen?" Droysen.

² "Read ἐπὶ τοὺς δέ." Porson. So Brunck and Dindorf. But this is a deflection from the regular rule; for whenever ὁ μὲν or ὁ δὲ is construed with a preposition, the μὲν and δὲ stand *between* the preposition and the governed case of the article. See Krüger, Gr. Gr. § 50, 1, obs. 13. Bernhardt, W. S. p. 198. Hermann, Vig. n. 5, and note on vs. 586, *supra*. See, however, Vesp. 94. Lys. 593. Plut. 559. Krüger, Gr. Gr. § 68, 5, obs. 1. A prose writer would have said ἐπὶ δὲ τοὺς.

³ Dindorf's text here differs widely from that of Brunck, both in reading and punctuation.

⁴ Porson, (ap. Gaisford ad Eur. Suppl. p. 206,) Elmsley, (Heracle. vs. 959. Med. p. 119,) and Reisig (i. p. 65) alter the reading to πρὶν . . . χαρίσασθαι, on the pretence that Aristophanes never omits ἂν in this construction; which is certainly a curious way of proving their rule. They ought to have shown that the omission is contrary to the philosophy of the language. "Many of these conjunctions are found with the conjunctive also without ἂν, even in classical prose, inasmuch as the thought is represented as not at all problematical. This is more frequently the case with πρὶν and μέχρι (οὐ), especially in Thucydides and the poets." Krüger. Cf. Bernhardt, W. S. p. 400. Hermann ap. Harper, "Powers of the Greek Tenses," p. 131. Jelf, Gr. Gr. § 842, 2. Lys. 1005. Praxagora has no doubt, from the provisions of the law, but that the women will do so. For this use of χαρίζεσθαι, see Equit. 517. Ruhnck. Tim. p. 274.

⁵ Cf. vs. 736. Aves, 513. "He seems to have been remarkable on the same account as Juvenal's barber of Beneventum, and Shakspeare's Bardolph." Smith. For the construction, see note on Plut. 368.

⁶ Cf. Vesp. 575.

⁷ i. e. an old man. See Plut. 759. "Probably proper names are concealed under these words: ὅταν Ἐμβαδία γ' εἶπῃ Πρότερος." Bentley. Reiske thinks Ἐμβὰς may have been the nickname of some

say, "Give place first, and then watch when I have finished and allow you to play the second part."

BLEP. How then, if we live in this manner, will each be able to distinguish his own sons?

PRAX. But what occasion is there? for they will consider all those who are older than themselves in age to be their fathers.

BLEP. Therefore they will rightly and properly throttle every old man¹ one after another through ignorance; for even now, when they know their true father, they throttle him. What then? when he is unknown, how will they not then even dung upon him?

PRAX. But he who is standing by will not permit it. Formerly² they had no concern about other people's fathers, if any one beat them; whereas now, if any hear *a father* beaten, being alarmed lest any person should be beating his father, he will oppose those³ who do this.

BLEP. The rest you say not amiss. But if Epicurus were to come to me, or Leucolophas,⁴ and call me father, this now would be terrible to hear.

PRAX. A much more terrible thing, however, than this thing is——

BLEP. What?

PRAX. If Aristyllus⁵ were to kiss you, saying you were his father.

BLEP. He would suffer for it and howl.

PRAX. And you would smell of mint. But he was born before the decree was made, so there is no fear lest he kiss you.

BLEP. I should indeed have suffered⁶ a terrible thing. But who is to cultivate the land? *

man of rank, as *Κόθορνος* was of Theramenes. In this state of doubt Dindorf has retained the reading of the Ravenna MS.

¹ "Mit Fug und mit Recht von den Alten den ersten den besten." *Droysen*. Cf. Nub. 888. Aves, 1352.

² "Vordem liess keiner sich's kümmern, ob ein Anderer Prügel vom Sohne bekam." *Droysen*.

³ *τύπτῃ* . . *τοῖς δρωσιν*. For this transition from the singular to the plural, see note on vs. 688, *infra*.

⁴ "Epicurus and Leucolophas are otherwise unknown." *Droysen*.

⁵ See Plut. 314. He bore the same character as Aripheades.

⁶ For this Attic form of the first person, see Krüger, Gr. Gr. § 30, 6, obs. "In English it must be rendered, 'that would indeed have been intolerable.' *δαινός* has the same meaning in *δαινὰ πάσχειν*, *δαινόν*

PRAX. The slaves. But it shall be your concern, when the shadow of the gnomon is ten feet long,¹ to go to a banquet, anointed with oil.²

BLEP. But about garments, what will be your contrivance? For this also³ must be asked.⁴

PRAX. In the first place what you have at present will be at hand; and the rest we will weave.

BLEP. One thing further I ask: if one be cast⁵ in a suit before the magistrates at the suit of any one, from what source will he pay off this? For it is not right to *pay it* out of the common fund.

PRAX. But in the first place there shall not even be any suits.

BLEP. But how many this will ruin!

PRAX. I also make⁶ a decree for this. For on what account, you rogue, should there be any?

BLEP. By Apollo, for many reasons! in the first place, for one reason, I ween, if any one, being in debt, denies it.

PRAX. Whence⁷ then did the lender lend *the money*, when all things are in common? He is, I ween, convicted of theft.

BLEP. By Ceres, you instruct us well! Now let some one⁸ tell me this: whence shall those who beat people pay off *an action*⁹ for assault, when they insult people after a banquet? For I fancy you'll be at a loss about this.

PRAX. Out of the barley-cake¹⁰ which he eats. For when ποιῆσθαι, δεινὸν λέγεις. See examples ap. Elmsl. Acharn. 323." *Dobree*.

¹ "τῇ σκία δ' ἑτεκμαίροντο τὸν καιρὸν τῆς ἐπὶ τὸ δεῖπνον ὁδοῦ, ἣν καὶ στοιχεῖον ἐκάλουν. καὶ ἔδει σπεύδειν, εἰ δεκάπουν τὸ στοιχεῖον εἶη." *Pollux*, vi. 44.

² Cf. *Plut.* 616.

³ See *Krüger*, *Gr. Gr.* § 69, 32, obs. 21. *Bernhardy*, *W. S.* p. 261.

⁴ In *Brunck's* edition ἔρεσθαι. But such forms as ἔρομαι and ἔρεσθαι are very suspicious.

⁵ "Si quis multam alicui debeat, a magistratibus damnatus." *Brunck*.

⁶ *Herod.* i. 120, ταύτῃ πλείστος γνώμην εἰμί. See *Bernhardy*, *W. S.* p. 381.

⁷ "Unde acceptam fœnori dedit pecuniam ille, qui dedit? i. e. he must have stolen it from the common fund, as no one possesses any thing in private." *Bergler*.

⁸ "Read τούτι τις νῦν φρασάτω μοι." *Porson*. See note on vs. 618, *supra*.

⁹ "τὴν δίκην is understood." *Brunck*. Cf. *Dorville*, *Charit.* p. 478.

¹⁰ "This mode of punishment was adopted at Lacedæmon, where

one diminishes this, he will not insult again so readily, after he has been punished in his belly.

BLEP. And, on the other hand, will there be no thief?

PRAX. Why, how shall he steal, when he has¹ a share of *all things*?

BLEP. Then will they not even strip people by night?²

PRAX. Not, if you sleep—at home;³ nor, if *you sleep* abroad, as they used before. For all shall have subsistence. And if any one tries⁴ to strip a person, he shall give *them* of his own accord. For what occasion is there for him to resist? for he shall go and get another better than that from the common stock?

BLEP. Then will the men⁵ not even play at dice?

PRAX. Why, for what *stake*⁶ shall any one do this?

BLEP. What will you make our mode of life?

PRAX. Common to all. For I say I will make the city one house, having broken up⁷ all into one; so that they may go into each other's houses.

BLEP. But where will you serve up the dinner?

PRAX. I will make the law-courts and the porticoes⁸ wholly men's apartments.

BLEP. What use will the Bema be to you?

PRAX. I will set the mixers and the water-pots on it; and it shall be for the boys to sing of those who are brave in war, and of *him*, whoever⁹ has been cowardly, so that they¹⁰ may not dine, through shame.

it was customary to eat together in public." *Smith*. Cf. Nicocles ap. Athen. iv. p. 141, A.

¹ "*Qui omnium sit particeps*," *Brunck*. "Wenn Alles gemeinsam ist." *Droysen*. Cf. note on Lys. vs. 13.

² Cf. vs. 796, *infra*. Nub. 721. Hom. Il. Θ. 470. But the regular form is *νυκτός*. See Bernhardt, W. S. p. 145.

³ "*παρά προσδοκίαν*. For it is certain that, if he keep at home, he will be safe from footpads." *Faber*.

⁴ See Porson, Phœn. 79.

⁵ See Reisig Conject. i. p. 155, and notes on Aves, 161, 1308. Cf. also vs. 668, *supra*.

⁶ "There'll be no stake for which to game." *Smith*.

⁷ Cf. Terence, Adelph. v. 7, 10.

⁸ See Elmsley, Acharn. 548. Heracl. 431.

⁹ *ἅ τις*=*ἄσ τις*. See Krüger, Gr. Gr. § 65, 5, obs. 9.

¹⁰ For the transition from the singular (*ἅ τις*) to the plural (*δευ-
ῶσι*), see note on Ran. 1075, and cf. vs. 688, *infra*. Thesm. 843, 844.

BLEP. By Apollo, a nice plan ! But what will you make of¹ the urns for the lots ?

PRAX. I will deposit them in the market-place ; and then I will place all the people beside the statue of Harmodius and choose them by lot, until he who has drawn the lot departs joyfully, knowing in what letter he is to dine.² And *the crier*³ shall command those of Beta to follow to the royal⁴ portico to dine ; and Theta to the *portico* next this ;⁵ and those of Kappa to go to the flour-market.⁶

BLEP. That they may gobble up⁷ *the flour* ?

PRAX. No, by Jove ! but that they may dine there.

BLEP. But whoever⁸ has not the necessary⁹ letter drawn, according to which he is to dine, all will drive away.

PRAX. But it shall not be so with us. For we will supply all things to all in abundance ; so that every one when he is drunk shall go home together with his chaplet,¹⁰ having taken his torch. And the women in the thoroughfares, meeting with them coming from¹¹ dinner, will say as follows : “ Come hither¹² to me. There is a beautiful girl here.” “ And at my

¹ Nub. 858, τὰς ὧν ἐμβάδας ποῖ τέτροφας ; *but what have you made of your shoes ?* For this form of the perfect, see Krüger, Gr. Gr. § 31, 5, obs. 4. For κηλωτήριον, see Aristoph. Γῆρας, Fragm. xvii.

² “ δέον εἰπεῖν δικάζει, εἶπε δειπνεῖ.” Scholiast. Plut. 972, ἀλλ’ οὐ λαχοῦσ’ ἐπινες ἐν τῷ γράμματι ; The ten law-courts at Athens were marked with the first ten letters of the alphabet, and the jurymen drew by lot each a small ticket marked with a letter which directed him to the court he was to go to.

³ For this omission, see Krüger, Gr. Gr. § 61, 4, obs. 3. Bernhardt, W. S. p. 191.

⁴ “ Βασιλειον. Because it begins with Beta.” Bergler.

⁵ “ In der Halle daneben.” Droysen. So Brunck. “ ἐς τὴν στοὰν λεχθεῖσαν παρὰ τὸ γράμμα τοῦτο θῆτα, i. e. ἐς τὸ Θεσεῖον.” Faber. So the Scholiast.

⁶ “ Hesychius : ἀλφίτων στοὰ, ἐν Ἀθήναις, ἐν ᾗ τὰ ἀλφита ἐπωλεῖτο. Of this portico, the Scholiast also speaks on Acharn. 547, and Eustathius on Il. A. p. 868, 37, cd Rom.” Kuster. “ στοὰ μυρόπωλις apud Megalopolitas Arcadiæ Pausan. viii. 50, p. 663, 14.” Porson.

⁷ ἵνα κάπτωσιν ; a pun on the preceding κάππα.

⁸ ὅτῳ—τούτους. Cf. vs. 680, *supra*. Ran. 689. Plato, Euthyph. p. 8. Monk, Hippol. 78. Elmsley, Sopl. Rex, 713. Quart. Rev. vol. viii. p. 220. Krüger, Gr. Gr. § 58, 4, obs. 5.

⁹ For the article, see note on Thesm. vs. 1012.

¹⁰ Cf. Plut. vs. 1041.

¹¹ See Bernhardt, W. S. p. 221.

¹² “ Seemingly an allusion to the words of the Syrens.” Faber.

house," some other woman will say from the chamber above, "both very beautiful and very fair. You must sleep with me, however, before¹ her." And the uglier² men following the handsome³ men and the youths will say as follows: "Hollo, you! whither are you running? You will effect nothing at all by going: for it has been decreed for the flat-nosed and the ugly to take the first turn; but that you in the mean time amuse yourself in the porch." Come now, tell me, do these please you?

BLEP. Very much.

PRAX. Then I must go to the market-place, that I may receive the public revenue,⁴ having taken a clear-voiced female-crier.⁵ For it is necessary that I do this, as I have been chosen to govern,⁶ and that I arrange the messes, so that in the first place you may banquet to-day.

BLEP. Why, shall⁷ we banquet forthwith?

PRAX. Certainly. In the next place, I wish to put a stop to the harlots every one.

BLEP. Wherefore?⁸

PRAX. This is plain: that these of ours⁹ may enjoy the flower of the youth. And it is not proper that the women-slaves should deck themselves out and filch away the love of

¹ A harsh construction, instead of πρότερον ἢ παρ' αὐτῇ. So Thuc. i. 85, ἔξεστι δ' ἡμῖν μᾶλλον ἑτέρων, i. e. ἢ ἑτέροις. Plut. 558, τοῦ Πλούτου παρέχω βελτίονας ἄνδρας, i. e. ἢ Πλοῦτος παρέχει. Cf. vs. 71, *supra*. Aves, 569. Ran. 1061. Thuc. ii. 60; ii. 15; vi. 1; vi. 16; vii. 63. Soph. Antig. 74. Hermann, Vig. n. 55. Krüger, Gr. Gr. § 47, 27, obs. 1. Bernhardt, W. S. p. 437, and p. 233.

² "Above, in vs. 702, notwithstanding Brunck's opinion, οἱ φαυλότεροι appears to me the true reading: the ugly men check the handsome, and assert the right given them by the new laws, of going first." Seager.

³ "Read τοῖς ἐμπρεπέσιν δ'." Bentley. Cf. Porson ap. Mus. Crit. ii. p. 121. Opusc. p. xciii. For the article, cf. note on Aves, 590.

⁴ Liddell compares Lysias, 185, 3. Vesp. vs. 664.

⁵ So Plut. 970, συκοφάντρια. Lys. 184, ἡ Σκύθαινα. Thesm. 432, ἡ γραμματεὺς. Ibid. 541, ἀσταί. Aristoph. Fragm. 399, συνθεάτρια. Plat. Euthyd. p. 297, C., σοφίστρια. Cf. vss. 491, 500, 727, 835, 870.

⁶ "Da Ich erwählt bin als Archontin." Droysen.

⁷

"What will

To-day behold us banqueting in public?" Smith.

⁸ Cf. Pax, 409. Hermann, Vig. n. 349.

⁹ I should prefer μὴ ἔχουσιν αὐταί, i. e. πόρνοι.

the free women,¹ but should sleep only with the men-slaves, with their persons depilated like² a slave.

BLEP. Come now, let me follow³ you close by, that I may be gazed at,⁴ and that people may say⁵ as follows: "Do you not admire this husband⁶ of our general?" [*Exeunt Praxagora and Bleepyrus.*]

1ST CITIZEN.⁷ I will make ready and overhaul my substance, in order that I may carry my chattels to the market-place. Do you, O Meal-sieve,⁸ pretty as you are, come hither prettily out of the house the first of my goods, so that you may be a Basket-bearer,⁹ being powdered with meal,¹⁰ who hast overturned¹¹ many bags of mine.

Where is the Stool-carrier?¹² Pot,¹³ come forth hither! By Jove, you are black! nor¹⁴ could you have been blacker,

¹ Thesm. 204, δοκῶν γυναικῶν ἔργα νυκτερήσια κλέπτειν ὑφαρπάζειν τε θήλειαν Κύπριν.

² See Krüger, Gr. Gr. § 57, 3, obs. 1. Bernhardt, W. S. p. 57, and note on Plut. 314.

³ See note on Lys. 864.

⁴ "Ut obviorem convertam in me oculos." Brunck.

⁵ See Bernhardt, W. S. p. 79. ⁶ See Bernhardt, W. S. p. 160.

⁷ Here the scene changes to the front of a townsman's house in Athens. The first citizen, assisted by his servants, is seen bringing out of the house his goods and chattels. These he addresses by name, as if they were human beings, assigning to each its proper place, title, and duties, as if to take part in the Panathenaian festival. The whole speech is a parody on the ordering of a public procession.

⁸ "Komm' du hervor, Mehlschwinge, schön im schönen Putz."

Droysen.

Pax, 1330, χῶπως μετ' ἐμοῦ καλὴ καλῶς κατακίσει. Acharn. 253, ἀγ', ὦ θύγατερ, ὅπως τὸ κανοῦν καλὴ καλῶς οἴσεις. Antiphanes ap. Athen. ii. p. 60, D., ἀ δὴ εἰδῶσιν ἡμῖν ὁ τόπος ἀθλι' ἀθλίους. Plaut. Asin. iii. 3, "I sane bella belle." Curcul. iv. 2, "Sequere istum bella belle." Cf. Plut. 418, 879. Thesm. 168—170. Equit. 189, 190. Eur. Hip. pol. 645.

⁹ See Liddell Lex. voc. κατηφόρος.

¹⁰ "Bemehlstäubt." Droysen. "σμηχθεῖσα." Scholiast. "Fucata." Faber and Kuster. "Painted." Liddell. "Cerussata." Brunck.

¹¹ "Evertisti." Brunck. "In quam tot mei sacci inversi sunt purgandæ farinæ." Faber. "Fein gesiebt hast." Droysen. So also Smith.

¹² Female μέτοικοι were obliged to attend upon the κατηφόροι with a parasol and a camp-stool. Cf. Aves, 1551.

¹³ For the article, see note on Ran. 40, and Bernhardt, W. S. p. 67.

¹⁴ "Wie schwarz! du könntest schwarzer nicht sein, wär' in dir Die Pommade gekocht, mit der sich das Haar Lysikrates färbt."

Droysen.

if you had boiled the dye with which Lysicrates blackens his hair. Come hither, Tire-woman,¹ stand next her! Water-bearer,² here! bring hither this water-pot! And do you, Harper,³ come forth hither! who have often wakened me in the dead of the night⁴ for the Assembly with your early⁵ strain. Let him with the hive⁶ come forth! Bring the honey-combs! Place the olive-wreaths⁷ near! and bring out the two tripods, and the oil-flask. Now leave the little pots and the lumber.”⁸

2ND CIT. (*grumbling to himself*). Shall I pay in⁹ my property? Then I shall be a wretched man and possessed of little sense. No, by Neptune, never!¹⁰ but will first scrutinize and examine them¹¹ frequently. For I will not so foolishly throw away my earnings and savings for nothing,¹² before I learn¹³ the whole matter, how it is. Hollo you! what mean these chattels? Have you brought them out because you are flitting, or are you carrying them to put them in pawn?¹⁴

1ST CIT. By no means.

2ND CIT. Why then are they thus in a row? Surely you are not leading a procession in honour¹⁵ of Hiero the auctioneer?

¹ Cf. vs. 734, 739, and note on Ran. 40. “Κομμώτρια, ἐμπλέκτρια, ἡ κοσμοῦσα τὰς γυναικάς.” *Suidas*.

² According to Faber, the utensil addressed is a stand for a water-vessel.

³ The cock is meant. Cf. vs. 30, *supra*. Vesp. 100. Aves, 489.

⁴ See Liddell Lex. voc. ἀωρί. ⁵ A pun on τὸν ὄρθιον νόμον.

⁶ “Ho! there within, the skeps and honey-combs Bring forth.” *Smith*.

“A hive.” *Faber*. “A bowl or basin.” *Liddell*. “Der Muldenträger trete vor!” *Droysen*.

⁷ “Read κόμιζε, καὶ θάλλους καθίστη.” *Bentley*.

⁸ “The pipkins and such small fry you may leave.” *Smith*.

“Das Gerümpel.” *Droysen*.

⁹ See Bernhardt, W. S. p. 377.

¹⁰ In Brunck μὰ τὸν Ποσειδῶ γ’. Porson (*Advers.* p. 36) corrects μὰ τὸν Ποσειδῶ οὐδέποτε γ’, because γεῖ cannot be immediately subjoined to an oath. To this reading Dindorf assents.

¹¹ The new decrees of Praxagora.

¹² “*Temere, nullius rei causâ.*” *Faber*.

¹³ πρὶν ἐκπύθωμαι, the reading of the MSS. is changed by Porson, Elmsley, and Dindorf to πρὶν ἂν ἐκπ. See note on vs. 620. In this place the alteration is for the better. For the “Anticipation,” see note on Nub. 1148, and on vs. 1126, *infra*.

¹⁴ Cf. Plut. 451.

¹⁵ “Hiero was a celebrated auctioneer of the day.” *Smith*. Cf.

1ST CIT. No, by Jove! but I am about to deliver them into the market-place for the good of the state, conformably to the laws enacted.

2ND CIT. Art going to deliver them in?

1ST CIT. Certainly.

2ND CIT. Then you are an unhappy man, by Jove the Preserver!

1ST CIT. How?

2ND CIT. How? Easily.¹

1ST CIT. How then? ought I not to obey the laws?

2ND CIT. What laws,² you unhappy man?

1ST CIT. Those enacted.

2ND CIT. Enacted? How silly you are³ then!

1ST CIT. Silly?

2ND CIT. Certainly.—Nay, rather, the most foolish of all together.

1ST CIT. Because I do what is ordered?⁴

2ND CIT. Why, ought a sensible man to do what is ordered?

1ST CIT. Most assuredly.

2ND CIT. Nay, rather, a stupid man.

1ST CIT. And do you not intend to pay them in?

2ND CIT. I'll take care⁵ not, till⁶ I see what the people determine on.

Lys. 1277. Thesm. 104. Ran. 445. I do not remember to have met with any other instance of οὐ τι μὴ with interrogation.

¹ "*Facile dictu est.*" Brunck. See note on Aves, 1234, and on Ran. 1424.

² Cf. note on Lys. 1178.

³ See note on Vesp. 451, and cf. Vesp. 821. Pherecrates ap. Athen. x. p. 415, C.

⁴ Bergler compares Eurip. Phœn. 1640.

⁵ Cf. Herod. i. 65; i. 108.

⁶ "*πρίν ἂν* with a conjunctive is regularly found only after negative clauses or a question containing a negation. The same rule also holds for the optative with *πρίν*." Krüger. Cf. Elmsley, Med. vs. 77, 215. Harper's "Powers of the Greek Tenses," p. 136. In the present passage the negation is contained in the preceding *φυλάξομαι*, as in the very similar passage, ap. Eur. Med. 1218. Cf. Soph. Antig. 175. See also notes on Nub. 1148, and vs. 1126, *infra*.

"Bevor Ich sehe, was der Mehrzahl Willen ist." Droysen.

"Before I learn what says the general voice." Smith.

1ST CIT. Why, what else but that they are¹ ready to carry their property?

2ND CIT. Well, I'd believe,² if I saw.

1ST CIT. At any rate they talk of it in the streets.

2ND CIT. Why, they *will* talk of it.

1ST CIT. And they say³ they will take them up and carry them.

2ND CIT. Why, they *will* say so.

1ST CIT. You will kill me with disbelieving every thing.

2ND CIT. Why, they *will* disbelieve you.

1ST CIT. May Jove destroy you!

2ND CIT. Why, they *will* destroy you. Do you think any of them who has sense will carry *his property*? For this is not a national⁴ custom; but, by Jove, we ought only to receive. For the gods⁵ also *do so*. But you will perceive *that* from the hands of the statues: for when we pray to them to give us blessings, they stand extending the hand with the hollow uppermost,⁶ not as about to give any thing, but that they may receive something.

1ST CIT. You wretch,⁷ let me do something useful;⁸ for these must be bound together. Where is my thong?

2ND CIT. Why, will you really carry them?

1ST CIT. Yes, by Jove! and now indeed I am binding together these two tripods.

¹ Cf. Pax, 923. Nub. 1287. Ran. 198.

² For the omission of *ἀν*, see Krüger, Gr. Gr. § 54, 10, obs. 1. Bernhardt, W. S. p. 374, and notes on Vesp. 983. Ran. 866.

³ *Φημι*, properly, = *express one's thoughts*; *λέγω*, in reference to the purport of what is uttered; *εἰπεῖν*, in reference to the form of the speech.

⁴ See note on Acharn. 1000.

⁵ "The ordo is: λαμβάνειν ἡμᾶς μόνον δεῖ. καὶ γὰρ οἱ θεοὶ (μόνον λαμβάνουσι) γνῶσει δὲ (τοῦτο) ἀπὸ τῶν χειρῶν τῶν ἀγαλμάτων. καὶ γὰρ ὅταν εὐχώμεθα (αὐτοῖς) διδόναι (ἡμῖν) τὰγαθὰ, (τὰ ἀγάλματα) ἔστηκεν ἐκτείνοντα τὴν χεῖρα ὑπέρτατον." Brunck. For ἔστηκεν, see note on Aves, 515.

"At Athens 'tis the mode to *take*, not give." Smith.

⁶ "The same as τὴν χεῖρα κοίλην, Thesm. 937." Brunck. See note on Ran. 1388.

⁷ "Gottloser Mensch du! lass mich thun, was nöthig ist."

Droysen.

⁸ Cf. Plut. 623.

2ND CIT. What¹ folly! To think of your² not waiting for the others *to see* what³ they will do, and then at this point at length——

1ST CIT. Do what?

2ND CIT. Continue waiting; and then to tarry yet longer.

1ST CIT. For what purpose, pray?⁴

2ND CIT. If perchance⁵ an earthquake were to take place, or a horrible meteor, or a weasel⁶ were to dart across *the market-place*, they would stop carrying, you gaping fool.

1ST CIT. At any rate I should be nicely off, if I did not know where to pay these in.

2ND CIT. See lest *you do* not *know* where you could take them to.⁷ Be of good courage! you shall pay them in,⁸ even if you go on the last day of the month.

1ST CIT. Why?

2ND CIT. I know that they⁹ vote for a thing quickly, and again deny whatever they have decreed.

1ST CIT. They will carry them, my friend.

2ND CIT. But what if they do not bring them?

1ST CIT. Never mind, they'll bring them.

2ND CIT. But what if they do not bring them?

1ST CIT. I'll battle with them.

2ND CIT. But what if they get the better of you?

¹ Cf. Nubes, 818. Vesp. 161. Eur. Med. 1051. Alc. 842. Krüger, Gr. Gr. § 47, 3, obs. 1. Kön, Greg. Cor. p. 137. The article is rarely omitted in this phrase. See note on Lys. 967.

² See Nub. 819. Bernhardt, W. S. p. 355, and note on Nub. 268.

³ See similar examples in the note on Nub. 1392, and add vs. 360, *supra*.

⁴ Cf. Nub. 1192.

⁵ “πολλάκις = *fortasse*.” Hotibius (Bothe). See Liddell Lex. voc. πολλάκις, iii., and Krüger's note on Thuc. ii. 13, *init*.

⁶ Cf. Theoph. Charact. cap. xvi. Hor. Od. iii. 27, 5.

⁷ Of this truly difficult passage I can only say, that I have not met with any satisfactory explanation in any of the commentators. Heindorf (ad Plat. Phæd. p. 36) conjectures λάβης. Brunck's method (ἀλλὰ δίδουκα μὴ οὐκ ἔχης ὅποι λάβοις) is solæcistic. The same may be said of εἰ μὴ οὐκ ἔχοις ὅποι λάβοις.

⁸

“Fear not,
They'll take them gladly, e'en at the month's end.” *Smith*.

⁹ “*Ego nostros homines novi, qui in decernendo præproperi sunt, ac rursum negant facturos se, quæ decreta fuerint.*” *Brunck*.

1ST CIT. I'll leave the things and go away.

2ND CIT. But what if they sell them?

1ST CIT. Split you!¹

2ND CIT. But what if I split?

1ST CIT. You'll do right.²

2ND CIT. And will you be eager to carry them?

1ST CIT. I shall; for I see my own neighbours carrying *theirs*.

2ND CIT. Antisthenes³ to be sure will certainly bring them in. It would be⁴ much more agreeable to him to ease himself first for more than thirty days.⁵

1ST CIT. Plague take you!

2ND CIT. And what will Callimachus the chorus-master contribute to them?

1ST CIT. More than Callias.⁶

2ND CIT. This man will throw away his property.

1ST CIT. You say strange things.

2ND CIT. What is there strange? as if I was not always seeing such decrees taking place. Don't you know that *decree*⁷ which was determined on about the salt?

1ST CIT. I do.

¹ Cf. note on Aves, vs. 2.

² i. e. *you'll be rightly served*. See Krüger, Gr. Gr. § 56, 8, obs. 2. Bernhardt, W. S. p. 476, and note on Plut. 863.

³ Mentioned above, vs. 366.

⁴ "Understand *ἔσται* or *δόξει αὐτῷ*." Brunck. "Aristophanes means to say: *Hunc Antisthenem, quamvis alias ægre possit cacare, tamen libentius vel triginta dies cacaturum, quam bona sua in commune allaturum*." Bergler.

⁵ So Acharn. vs. 857, *ρίγων τε καὶ πεινῶν ἀεὶ πλεῖν ἢ τριάκονθ' ἡμέρας τοῦ μηνὸς ἐκάστου*. Cf. ib. vs. 82.

⁶ "This is Callias the son of Hipponicus, of the most noble family in Athens, at one time the richest of the citizens, but now, through his profligacy and keeping open table for the Sophists, (Aves, 283—286,) so much reduced, that even the poor chorus-master Callimachus is richer than he." Droysen. He afterwards committed suicide, in order to avoid beggary. See Ælian, Var. Hist. iv. 23. Andoc. π. μυστ. p. 55. Aristot. Rhetor. iii. 2. For the construction, see note on vs. 701, *supra*.

⁷ "Attica did not produce sufficient salt for their own use. (Acharn. 760.) A decree which had been lately made to lower the price, was found to be impracticable; therefore it was immediately repealed." Droysen. "Cf. Böckh, Pub. Econ. Ath. i. p. 65, 110." Dindorf.

2ND CIT. Don't you know when we voted for those copper¹ coins?

1ST CIT. Aye, and that coinage was a loss to me. For I sold some bunches of grapes and went away with my mouth² full of copper coins. And then I went to the market-place for some barley-meal. Then, just as I was holding my bag under *for the meal*, the crier proclaimed that "henceforth no one take copper; for we use silver."

2ND CIT. And were we not³ all lately swearing that the state would have five hundred talents from the tax of one fortieth, which Euripides⁴ devised? and immediately every man was for plastering Euripides with gold.⁵ But as soon as on our examining⁶ it, it appeared to be "Jove's⁷ Corinth," and the measure did not suffice, every man again was for plastering Euripides with pitch.⁸

1ST CIT. The case is not the same, my good sir. At that time we were rulers, but now the women.

2ND CIT. Whom I'll be on my guard against, by Neptune, lest they make water upon me.

1ST CIT. I don't know what you're babbling about. [*To his servant.*] Boy,⁹ carry the yoke!

¹ In the Archonship of Callias. See note on Ran. 725.

² For this custom of carrying money in the mouth, see Vesp. 791. Aves, 503. Pollux, ix. 63. Theoph. Charact. cap. vi.

³ "Beschwuren neulich nicht wir alle, dass die Stadt Fünfhundert Talente Steuer durch den Vierzigsten Bekommen solle, den Euripides angesetzt? Sogleich vergoldete jedermann den Euripides." *Droysen*.

For τὸ ἐναγχος, see Bernhardt, W. S. p. 328.

⁴ "Böckh (Publ. Econ. Athen. ii. p. 27) understands the son of the tragedian." *Dindorf*. "The decree of Euripides,—probably a son of Adimantus,—directed that every Athenian should pay into the state 2½ per cent. upon his taxable property; a decree which naturally pressed heaviest upon the rich, and therefore was never carried." *Droysen*.

⁵ "Laudibus magnifice ornabat." *Kuster*. Cf. Nub. 912. Diphilus ap. Athen. x. p. 422, B.

⁶ Cf. Longin. Subl. i. § 1.

⁷ See note on Ran. 439.

⁸ "Maledictis quasi pice nigrâ deformabant." *Bergler*.

⁹ See note on Ran. 40. For ἀνάφορον, cf. Ran. 8. Lys. 290. "ξύλον ἀμφίκουλον, ἐν ᾧ τὰ φορτία ἐξαρτήσαντες οἱ ἐργάται βαστάζουσιν." *Suidas*.

[*Enter a Female-crier.*]

CRIER. O all ye citizens,¹—for so this is now,—come, hasten straight² to our Princess-President, in order that chance may point out to you, drawing lots man by man,³ where you shall dine; for the tables are piled up⁴ and furnished with all good things, and the couches are heaped with goatskins and carpets. They are mixing⁵ goblets; the female-perfumers are standing in order; the slices of salt-fish are boiling; they are spitting the hare's flesh; cakes⁶ are baking; chaplets are plaiting; sweetmeats⁷ are toasting; the youngest women are boiling pots⁸ of pea-soup; and Smoius amongst them with a Knight's uniform on is cleansing thoroughly the women's cups. And Geron⁹ comes with a cloak on and light sandals, laughing loudly with another youth; and his shoes lie uncared for, and his threadbare coat is thrown off.¹⁰ Wherefore come! for he who carries the barley-cake¹¹ is standing. Come, open your mouths! [*Exit.*]

2ND CIT. Therefore I will certainly go. For why do I keep standing here, when these things have been decreed by the state?

1ST CIT. Why, whither will you go, if you have not paid in your property?

2ND CIT. To dinner.

1ST CIT. Certainly not, if there be any sense in them, until you deliver in¹² *your property*.

¹ "Ihr Bürgerinnensöhne—denn so heisst ihr jetzt." *Droysen*.

² Cf. *Equit.* 254. *Aves*, 1421. *Pax*, 68, 77, 301, 819. *Eur. Hippol.* 1197. *Gerytad. Fragm.* xix. *Fragm. Incert.* 527.

³ See *Bernhardy*, *W. S.* p. 240.

⁴ Cf. *Nub.* 1203. *Bekk. Anecd.* i. 13, 24. *Zonar. Lex.* i. p. 840. *Athen.* i. sect. 20, p. 20. For the *genitive* with this verb, see *Equit.* 100. *Alcman, Fragm.* xvii., and *Bernhardy*, *W. S.* p. 163.

⁵ See *Dawes*, *M. C.* p. 481. *Porson, Orest.* 1645. *Misc. Cr.* p. 93.

⁶ See *Athen.* iii. p. 110, B., who cites this clause, but with the change of *λάγανα* for *πόπανα*.

⁷ Cf. *Ran.* 510. ⁸ Cf. *Ran.* 505. *Bernhardy*, *W. S.* p. 163.

⁹ *Krüger* (*Gr. Gr.* § 50, 4, obs. 11) cites this passage as an example of the so-called pleonastic use of *ἕρεος*, (see note on *Ran.* 1164,) evidently taking *Γέρων* for an *old man*, instead of a proper name. But the true reading is undoubtedly *Γέρης*. See vs. 932.

¹⁰ *Comp. Ran.* 455.

¹¹ "Speed ye, since dish in hand the sewer waits." *Smith*.

¹² In the early editions and some of the MSS. *ἀν* is omitted. See

2ND CIT. Well, I will deliver it in.

1ST CIT. When?

2ND CIT. I shall not be a hinderance,¹ my good sir.

1ST CIT. How, pray?²

2ND CIT. I assert that others will deliver in *their property* still later than I.

1ST CIT. But will you go to dinner notwithstanding?

2ND CIT. Why, what³ must I do? for it behoves those who have right understanding to assist the state to the best of their ability.

1ST CIT. But what if they hinder you?

2ND CIT. I'll join⁴ battle with them with my head bent forward.⁵

1ST CIT. But what if they whip you?

2ND CIT. I'll summon them.

1ST CIT. But what if they laugh at you?

2ND CIT. Standing at the doors—

1ST CIT. What will you do? Tell me!

2ND CIT. I'll snatch away⁶ the victuals from those who are carrying them in.

1ST CIT. Then go too late! Do you, Sicon and Parmeno, take up my entire property.⁷

2ND CIT. Come then, let me⁸ help you to carry them.

1ST CIT. No, by no⁹ means! For I am afraid lest you lay claim to my property even before the Princess-President, when I pay¹⁰ it in. [*Exit with his servants.*]

note on vs. 629, and Harper, Powers of the Greek Tenses, p. 132. Bentley and Brunck read *πρὶν γ' ἂν ἀπενέγκῃς*, Porson (ap. Kidd ad Dawes, M. C. p. 525) reads *πρὶν ἂν γ' ἀπ.* "Both forms are in use. See Elmsl. Acharn. 176. Reisig, i. p. 66." Dindorf. Who reads *πρὶν ἂν ἀπ.*

¹ "They shall not have to wait for me." Smith. See note on vs. 623, *supra*.

² See Liddell's Lex. voc. *τίς*, viii. 4.

³ See note on Lys. 884.

⁴ Cf. Lys. 45.

⁵ "*Contra ibo submisso capite.*" Hotibius. "The Latins have no word to express *κύψας* in this passage. The French say: *Aller tête baissée vers les ennemis.*" Faber.

"I'll force my way ram-fashion." Smith.

⁶ See note on Ran. 1228.

⁷ Brunck compares Æsch. Theb. 819. Eur. Ion, 1316.

⁸ See note on Lys. 864.

⁹ See note on Vesp. 1418.

¹⁰ "*Quando deposuero.*" Brunck. But this would require *καταθῶ*. See Matthiä, Gr. Gr. p. 894, note.

2ND CIT. By Jove, of a truth I have need of some contrivance, so that I may retain the property I have, and may somehow partake in common with these of the things which are kneading. It seems to me to be just. I must go to the same place to dine,¹ and must not delay. [*Exit.*]²

1ST OLD WOMAN. Why in the world are the men not come? it has been time this long while: for I am standing idle, painted over with white lead,³ and clad in a saffron-coloured robe, and humming a tune⁴ to myself, playing amorously, in order that I may catch⁵ some of them as he is passing by. Ye Muses, come hither to my mouth, having devised some Ionian⁶ ditty.

YOUNG WOMAN (*looking out from an opposite window*). Now you've been beforehand⁷ with me in peeping out, you⁸ ugly old woman; and you thought you would strip unwatched vines,⁹ as I was not present here, and allure some one by singing. But I'll sing against you, if you do this.¹⁰ For even if this be tiresome¹¹ to the spectators, nevertheless it has something amusing in it and belonging to comedy.

[*An ugly old Man crosses the stage.*]

1ST OLD WOMAN (*pointing to the old man*). Converse

¹ For the accusative, see Krüger, Gr. Gr. § 56, 18, obs. 3.

² Here the scene changes to a public street in Athens: an old woman, painted, and attired in a saffron-coloured robe, appears at a window.

³ Bergler compares Lucil. Epigr. Anthol. ii. c. 9,

μη τοῖνυν τὸ πρόσωπον ἅπαν ψιμύθῳ κατάπλαττε,
ὥστε προσωπεῖον, κούχῃ πρόσωπον ἔχειν.

It was used as a cosmetic to whiten the face. See Athen. xiii. p. 557, F.

⁴ Cf. vs. 931. Vesp. 219. Ran. 53. Dawes, M. C. p. 584, ed. Kidd.

⁵ ὅπως ἂν περιλάβοιμι. A noted violation of Attic syntax. See note on Aves, 1338.

⁶ For the construction, see the examples cited in the note on Pax, 1154. The voluptuous character of the Ionians was notorious. See vs. 918, *infra*. Thesm. 163. Horat. Od. iii. 6, 21. Athen. xii. p. 524—526. Their *μοιχικά ἄσματα* also, like those of the Locrians, enjoyed a very unenviable notoriety. See Athen. xiv. p. 620.

⁷ Cf. vs. 596, *supra*.

⁸ See note on Thesm. 1025.

⁹ Cf. Vesp. 634.

¹⁰ i. e. *sing*. So vs. 888, τοῦτο = *a singing match*. See note on Lys. 134.

¹¹ "Und ist der Spass alltäglich unserm Publikum auch;
So ist es doch was Lustiges und Komödienbrauch." Droysen.
"The young woman speaks this *ex personâ poetæ*." Bergler.

with this old man, and retire with him ! But do you, my little darling of a flute-player,¹ take your flute and accompany me with a tune worthy of me and of you. [*Sings to the flute.*] “If any one wishes to experience some good, he should sleep with me. For knowledge is not in young women,² but in the ripe³ ones: nor would any of them be willing to love more than I the friend with whom I had to do; but she would fly off to another.”

YOUNG WOM. Do not envy the young women. For pleasure⁴ is in their tender limbs, and blossoms on their bosoms: while you, old woman, have had⁵ your eyebrows polled, and have been painted, an object⁶ of love for Orcus.

1ST OLD WOM. May your teeth drop out, and may you lose your couch when wishing to be caressed, and may you find a serpent in the bed, and draw it towards you, wishing to kiss it.

YOUNG WOM. (*sings*). “Alas ! alas ! what ever shall I do?⁷ my friend⁸ is not come, and I am left here alone: for my mother has gone elsewhere; and as for the rest, these I must make of no account. Come, O nurse, I beseech you, summon Orthagoras,⁹ that you may enjoy yourself, I entreat you.”

1ST OLD WOM. (*sings*). “Already, you wretch, you are prurient in the Ionian manner,¹⁰ and you appear to me also

¹ “Herzensflötenbläserchen.” *Droysen*.

² A parody on Eur. Phœn. 529.

“Nicht verstehn es die jungen Kätzchen,
Sondern wir, die reifen Schätzchen.” *Droysen*.

³ Cf. Xenarchus ap. Athen. xiii. p. 569, B.

⁴ Eur. Hippol. 967, τὸ μωρὸν γυναιξὶν ἐμπέφυκε.

⁵ See Liddell's Lex. in voc. παραλέγω.

⁶ Cf. vs. 973, *infra*.

⁷ Cf. Vesp. 1000. Nub. 791, 461. Pax, 276. Blomf. gloss. Theb. 144. Dorville, Charit. p. 361.

⁸ ἑταῖρος = φίλος, vs. 898. “No doubt taken from Euripides.” *Reiske*.

⁹ A mock proper name with an obscene allusion. Readers of Rabelais will be at no loss for similar fictions. “*Mentula arrecta*, from ὀρθός and ἑγείρω,” *Faber*. “τὸ αἰδοῖον.” *Scholiast*. “Isaac Vossius on Pompon. Mel. ii. 2, thinks Bacchus is invoked by this name.” *Porson*. For this use of the optative, see Bernhardt, W. S. p. 400.

¹⁰ “See Toup, Suid. iii. p. 134.” *Porson*. See also Ran. 450. Pax,

a Labda¹ after the fashion of the Lesbians. But you will never filch away my darling; and you shall not spoil or intercept my hour."²

YOUNG WOM. Sing as much as you please, and peep out like a weasel; for no one will sooner come in unto you than³ me.

1ST OLD WOM. Then is it not for your burial?⁴

YOUNG WOM. It would be a strange thing, you old woman.

1ST OLD WOM. Certainly not.

YOUNG WOM. Why, how could one tell any thing new to an old woman?

1ST OLD WOM. My old age won't distress you.

YOUNG WOM. What then? your alkanet,⁵ rather, and your white lead?

1ST OLD WOM. Why do you talk to me?⁶

YOUNG WOM. And why do you peep out?

1ST OLD WOM. I? I am singing to myself⁷ in honour of my friend Epigenes.

YOUNG WOM. Why, have you any other friend than Geres?⁸

1ST OLD WOM. He'll show you; for he will come to me presently. For see! there he is himself! [*A young man is seen at a distance.*]

639. Neue ad Sapph. Fragment. p. 51, 52. Bernhardt, W. S. p. 223.

¹ "λ was called λάβδα amongst the Attics." Krüger. "δοκεῖς δ' ἐμοὶ καὶ τοὺς ἀνδρας λεοβίσουσα. See Vesp. 1346. Ran. 1308." Brunck.

"See Toup, Suid. ii. p. 168, seq." Dindorf.

² "Du sollst mein Stündchen mir nicht stören noch stehlen."

Droysen.

³ See Krüger, Gr. Gr. § 49, 2, obs. 7. Bernhardt, W. S. p. 140. Soph. Ant. 182. Trach. 577. So after ἄλλος. See Krüger, Gr. Gr. § 68, 14, obs. 2. Nubes, 653. Soph. Ajax, 444. Æsch. Prom. 467. "See the elegant note of Jer. Markland, Eur. Suppl. 419." Porson. Cf. Class. J. No. iii. p. 509.

⁴ In Brunck's and Dindorf's texts *without* interrogation, but in the versions which accompany their texts *with* interrogation. I should prefer οὐκοῦν, from which Droysen seems to have made his translation, "Ja dich auszuziehn!"

⁵ The Athenian substitute for rouge.

⁶ Cf. Ran. 176. Pax, 161. Acharn. 1113.

⁷ Cf. Ran. 53.

⁸ "φαλακρὸς οὗτος καὶ πένης." Scholiast. See note on vs. 848, *supra*.

YOUNG WOM. He is not wanting any thing with you, you pest.

1ST OLD WOM. Yes, by Jove, you skinny jade!

YOUNG WOM. He himself will soon show;¹ for I will go away. [*Retires from the window.*]

1ST OLD WOM. And I too, that you may know that I am much wiser than you. [*Retires from the window.*]

[*Enter a young Man crowned with flowers, and bearing a torch.*]

YOUNG MAN. Would² it were permitted to sleep with the young girl, and one was not obliged³ first to have to do with a snub-nosed or elderly one. For this is intolerable to a free man.

1ST OLD WOM. (*peeping out and talking aside*). Then, by Jove, you'll wench to your cost! For these are not the times of Charixene.⁴ You are bound⁵ to do this in conformity with the law, if we are under a democratic government. But I'll withdraw to watch what in the world he will do. [*Retires again.*]

YOUNG MAN. O ye gods, may I find⁶ my beautiful one alone, to whom I am coming drunk, desiring her this long while.

YOUNG WOM. (*cautiously peeping out*). I have deceived the accursed old woman; for she is gone, thinking that I would remain within.

1ST OLD WOM. (*peeping out*). Nay, this is he himself,⁷ of whom I made mention. [*Sings.*] "Come hither, pray! Come hither, pray, my beloved! come hither to me! and see that you be my bedfellow during the night.⁸ For love of these

¹ Cf. note on Lys. 375.

² See note on Lys. 940.

³ καὶ μηδὲν πρότερον, Brunk. Dindorf has introduced Elmsley's conjecture (Mus. Crit. ii. p. 44, ad Med. p. 74) μὴ 'δει. But this was not necessary. See note on Ran. 434.

⁴ "ἐπὶ Χαριζένης. ἐπὶ μωρία ἡ Χαριζένη διεβεβόητο, ἀρχαία οὔσα. ἔνιοι δὲ καὶ ποιήτριαν αὐτὴν ἐρωτικῶν λέγουσιν. ἔστι δὲ καὶ παροιμία· οἷα τὰ ἐπὶ Χαριζένης." *Hesychius*. "ἐπὶ Χαριζένης. αὐλητρὶς ἡ Χαριζένη ἀρχαία, καὶ ποιήτρια κρουμάτων· οἱ δὲ, μελοποιῶν. Θεοπομπὸς Σειρῆσιν, αὐλεῖ γὰρ σαπρὰ αὕτη γε κρουμάτια τὰ ἐπὶ Χαριζένης." *Etymol. Mag.* Cf. vs. 985, *infra*, and Bernhardt, W. S. p. 279, and p. 246.

⁵ Cf. Herod. ix. 60; viii. 137.

⁶ See note on Lys. 940.

⁷ Cf. Nub. 1403. Vesp. 820.

⁸ See Dawes, M. C. p. 553. Toup on Suid. iii. p. 187, and note on Lys. 316.

curls of yours agitates me exceedingly ; and marvellous desire assails me, which has worn¹ me away. Permit me, Love, I beseech thee, and make him come to my bed."

YOUNG MAN (*standing under the young woman's window and singing*). "Come² hither, pray ! come hither, pray ! and do thou run down and open this door ; otherwise I will fall down and lie here. My beloved, come, I wish to rest in thy bosom.³ O Venus, wherefore dost thou make me mad after her ? Permit me, Love, I beseech thee, and make her come to my bed. And this has been mentioned sufficiently for⁴ my anguish. But do thou, my dearest, oh, I beseech thee, open to me, embrace me ! Through thee I suffer pains. O my beloved⁵ object decked with gold,⁶ child of Venus, the Muse's honey-bee, nurseling⁷ of the Graces, Beauty's face,⁸ open to me, embrace me ! Through thee I suffer pains."

¹ See note on Thesm. 706.

² This is remarkable as being a specimen of the *serenades* (*παράκλησιθυρά*) of the Greeks. Other examples are Theocr. iii. 23. Plautus, Curcul. i. 2, 60. Propert. i. 16, 17. Horat. Od. iii. 10. Tibull. i. 2, 9. Ovid, Amor. El. vi.

"Hither, hither, quick repair,
Ope the door to me, my fair ;
Cruel ! if thou dost deny,
On these rugged stones I'll lie,
Till at length shall ruthless death
Claim thy hapless lover's breath.
Then, sweetest, deign to ease my pain,
And pillowed on thy breast,
O let me sink to rest !
Eros ! blooming and fair,
List thou to my prayer,
That this maid all-divine
At length may be mine." * *Smith*.

³ See Bernhardt, W. S. p. 99.

⁴ "Hactenus quidem pro meâ necessitate satis dictum fuit." *Brunck*.

⁵ "Julianus Epist. 18, ἵνα σέ, τὸ μέλημα τοῦ μὲν, ὡς φησὶν Σαπφώ, περιπτύξωμαι." *Bentley*.

⁶ Cf. Eur. Iph. A. 219.

⁷ Ibycus, (ap. Athen. xiii. p. 564, F.,)

Εὐρύαλε, γλυκερῶν Χαρίτων θάλος
καλλικόμων μελέδημα, σὲ μὲν Κύπρις
ἄ τ' ἀγανοβλέφαρος Πειθὼ ροδέουσιν ἐν ἀνθεσι θρέψαν.

⁸ "Du goldner Hort meiner Gedanken, Biene du des Liedes,
Du Kypris Kind, Pflegling der Huldgöttin, du Wonnentlitz."
Droysen.

A parody on Eur. Phœn. 1498, στολίδα κροκόεσσαν τρυφᾶς.

1ST OLD WOM. (*suddenly coming out*). Ho you! why do you knock? Do you seek me?

YOUNG MAN. By no means.¹

1ST OLD WOM. And² yet you knocked furiously at the door.

YOUNG MAN. Then may I die, *if I did*.

1ST OLD WOM. In want of whom, then, have you come with a torch?

YOUNG MAN. In search of a certain Anaphlystian.³

1ST OLD WOM. What man?

YOUNG MAN. Not your Sebinus,⁴ whom you perhaps expect.

1ST OLD WOM. (*seizing him by the arm*). Yes, by Venus! whether⁵ you wish it or no.

YOUNG MAN. But we are not now bringing⁶ into court those above sixty years old; but have adjourned⁷ them to another time. For⁸ we are judging those under twenty years.

1ST OLD WOM. This was in the time of the former government, my sweet.⁹ But now it is decreed to bring in us first.

YOUNG MAN. Yes, for him that pleases to do so,¹⁰ after the manner of the law at draughts.

¹ See note on Ran. 1456.

² Comp. Aves, 86, 1011. Equit. 495.

³ Ran. 427, Σεβινον, ὅστις ἐστὶν ἀναφλύστιος. In Σεβινος there is an allusion to the word βινεῖν in this passage. And so the old woman (vs. 981) evidently understands it.

⁴ αὐτήν σε κινοῦνθ', Brunck. "Reisig, (i. p. xiii.,) by comparing the verse in the *Ranæ*, appears to have restored the true reading, οὐ τὸν Σεβινον." Dindorf. "Read Σεβινον: illum Sebinum, qui τῷ δήμῳ Ἀναφλύστιος erat. See Ran. 427." Bentley.

⁵ Cf. vs. 1097, *infra*. Lys. 939, 1036. Nub. 295. Æsch. Theb. 423. Eur. Ion, 871.

⁶ "An allusion to the manner of introducing causes into the courts of justice, according to the age of the plaintiffs; first, those (as I imagine) above 60 years of age, and so downwards. After which, if there were several, they cast lots, whose should be heard first." Gray. See Bernhardt, W. S. p. 346.

⁷ See Bernhardt, W. S. p. 346.

⁸ For this position of γὰρ, cf. vs. 375, *supra*. Vesp. 217. Plut. 146. Lys. 130, 489. Eubulus ap. Athen. ii. p. 69, C. Philemon ap. Stob. Serm. lxii. 2. Eur. Hippol. 470, 698, 703.

⁹ "ὑποκοριστικὸν, as ὁ μαλακίων, vs. 1058, *infra*." Bergler. See Ruhnken, Tim. Lex. p. 132.

¹⁰ "Provided we're inclined; for as in playing chess, We're at liberty to take,—or pass you by, I guess." Smith.

1ST OLD WOM. But not even do you dine¹ according to the law at draughts.

YOUNG MAN. I don't know what you mean. I must knock at this² door.

1ST OLD WOM. Yes, when you shall have first knocked at my door.³

YOUNG MAN. But I am not now asking for a bolting-sieve.⁴

1ST OLD WOM. I know that I am loved: but now you are astonished that you found me out of doors. Come, put forward your lips.

YOUNG MAN. Nay, my dear, I am afraid of your lover.

1ST OLD WOM. Whom? *

YOUNG MAN. The best of painters.

1ST OLD WOM. But who is he?

YOUNG MAN. He that paints the vases for the dead.⁵ But go away! that he may not see you at the door.

1ST OLD WOM. I know, I know what⁶ you wish.

YOUNG MAN. For I also, by Jove, *know*⁷ you!

1ST OLD WOM. By Venus, who obtained me by lot,⁸ I will not let you go.⁹

YOUNG MAN. You are mad, old woman.

¹ "Read οὐδ' ἐδείπνεις." Bentley.

² See note on Thesm. 646. ³ Cf. Lys. 1212, and vs. 257, *supra*.

⁴ There is an allusion to the preceding κρούειν.

⁵ "Der, Liebste, der für die Leichenkammer die Vasen mahlt." Droysen.

He means that she was a *τυμβογράφιον*. Painters of this class corresponded to our *sign-painters*. Cf. vs. 538, *supra*.

⁶ See Elmsley, Med. vs. 1086. Iph. T. 766. Hermann, Soph. Ajax, 1238.

⁷ "Etenim hercle ego te quoque novi." Brunk. "Ich gleichfalls, was du." Droysen. "And I know what you want:" an example of Anticipation. Elmsley (Ach. 127) proposed καί σ' ἔγωγε. But see Krüger, Gr. Gr. § 69, 32, obs. 21.

⁸ "Der Ich eigen bin." Droysen. Cf. Hom. Il. xxiii. 79. Eur. Hec. 102.

⁹ This is the same as οὐ μὴ ἀφήσω, the οὐ being contained in the preceding μὰ τὴν Ἀφρ. "Instead of the former negative οὐ, the negative μὰ used in an oath is found with the accusative. Arist. Lys. 918, μὰ τὸν Ἀπόλλω μή σ' ἐγὼ, καίπερ τοιοῦτον ὄντα, κατακλινῶ χαμαί. Comp. Eccl. 1000. Aves, 195; according to which in Ran. 508, οὐ after Ἀπόλλω should be struck out." Matthiä. See Elmsley, Soph. Col. 177, and cf. vss. 1075, 1085, of this play.

1ST OLD WOM. You talk foolishly ; for I will lead you to my bed.

YOUNG MAN. Why then¹ should we purchase hooks for our buckets, when it is in one's power, by letting down such an old woman as this, to draw up the buckets from the wells ?²

1ST OLD WOM. Do not jeer me, you wretch,³ but follow this way to my house.

YOUNG MAN. But there is no necessity for me, unless you have paid in to the state the five-hundredth of your—years.⁴

1ST OLD WOM. By Venus, yet you must ! for I delight in sleeping with men so young as you.

YOUNG MAN. But I abominate *sleeping with* women so old as you ; and I will never comply.

1ST OLD WOM. (*producing a paper*). But, by Jove, this, shall compel you !

YOUNG MAN. And what is this ?

1ST OLD WOM. A decree, according to which you must come to me.

YOUNG MAN. Read⁵ whatever in the world it is.

1ST OLD WOM. Well now, I read it. [*Reads.*] “It has been decreed by the women that, if a young man desire a young woman, he shall not have to do with her before he shall

¹ “Henceforth to draw our buckets up, that we shall never need Or pulley, hook, or rope, by all will be agreed ;
By the heels we'll let this harpy down, and in a trice our pails,

From the well will safe be lifted, clutched in her crooked nails.”
Smith.

² φρεάτων. “Cf. Strattis ap. Athen. iii. p. 124, D. Alexis, p. 123, F. Apollodorus, p. 125, A.” *Porson*. “See *Porson*, *Advers.* p. 68. *Maltby*, *Thes.* p. lxxx. 1051.” *Dobree*.

³ “Read ὡ τάν.” *Bentley*.

⁴ All MSS. and editions before Brunck's read τῶν ἐμῶν, i. e. οὐσιῶν, where there is an allusion to the law of exchange of property on declining any of the public liturgies. Brunck adopts Tyrwhitt's emendation τῶν ἐτῶν, which, he says, “*lepidam et facetam comico sententiam reddit.*” “*Imo absurdam. Vide Böckh, Staatsh. der Athen. T. ii. p. 56.*” *Dindorf*. Nevertheless, in *Dindorf's* last edition we find τῶν ἐτῶν.

⁵ An example of “Anticipation,” for λέγε τί ποτε αὐτὸ κάσσι. See note on Nub. 1148, and on vs. 1126, *infra*. For this use of καὶ see note on Lys. 171.

have first¹ lain with the old² woman. But if he be not willing first to lie with *the old woman*, but desire the young woman, be it permitted for the elderly women to drag the young man with impunity, having laid hold of him³ by the middle."

YOUNG MAN. Ah me! to-day I shall become a Procrustes.⁴

1ST OLD WOM. Yes; for you must obey our laws.

YOUNG MAN. But how, if a tribesman⁵ of mine, or one of my friends, comes and rescues me?

1ST OLD WOM. But no man is any longer authorized beyond a medimnus of corn.⁶

YOUNG MAN. But is there no swearing off?⁷

1ST OLD WOM. No; for there is no occasion for shuffling.⁸

YOUNG MAN. But I'll pretend to be a merchant.⁹

1ST OLD WOM. Aye, to your cost.¹⁰

YOUNG MAN. What then must I do?

1ST OLD WOM. Follow this way to my house.

YOUNG MAN. Why, is there a necessity for me *to do this*?

1ST OLD WOM. Aye, a Diomedean¹¹ necessity.

YOUNG MAN. Then first strew me some origanum¹² under-

¹ "By this Thucydides' προέγραψα πρῶτον (i. 23) may be defended, which ought to have been admitted into the text." Porson. The accumulation, πρὶν, πρῶτον, προκρ. is no doubt intentional. See Krüger's note on Xen. Anab. i. 4, 14.

² For the article, see Bernhardt, W. S. p. 315.

³ Cf. Lys. vs. 119. For ἀναρί, see Ruhnken, Tim. Lex. p. 31.

⁴ A play on the preceding προκρούειν, in sense as well as sound.

⁵ See Krüger, Gr. Gr. § 47, 9.

⁶ A woman could not on her own authority contract a debt, with any person, for more than the value of a medimnus of corn. See Isæus de Hæred. Arist. p. 259. This, of course, is now applied to the men, the women being at the head of the state.

⁷ ἐξωμοσία corresponds to our *essoine*.

"From every work he challenged *essoine*
For contemplation's sake; yet otherwise
His life he led in lawless riotise." Chaucer.

⁸ Plut. 1154, ἀλλ' οὐκ ἔργον ἔστ' οὐδὲν στροφῶν.

⁹ Cf. Plut. 904. These enjoyed several immunities. See Demosth. Apatur. init. Elmsley, Acharn. 592.

¹⁰ Cf. Ach. 827. Aves, 1391. Amphiaræus, Fragm. iv.

¹¹ Plato, Rep. vi. p. 493, D., ἡ Διομένη⁸ λεγομένη ἀνάγκη ποιεῖν αὐτῷ πάντα. Translated by Catullus, "*Ututa necessitas*." Diomedes the Thracian compelled strangers to lie with his daughters.

¹² "Apparently yielding, he bids her prepare a couch, not however a nuptial, but a funeral one, as best suited to her who was Σανάτου μέλημα." Smith.

neath, and break off and place under four vine-twigs, and wear a tænia, and place beside you the vases, and set down the earthen vessel¹ of water before your door.

1ST OLD WOM. (*sarcastically*). Assuredly you will moreover buy me a chaplet² too!

YOUNG MAN. Yes, by Jove! if it be of the waxen³ sort; for I fancy you will immediately fall in pieces⁴ within.

YOUNG WOM. (*suddenly coming out of her house*). Whither are you dragging this man?

1ST OLD WOM. I am leading in mine own.

YOUNG WOM. Not discreetly: for he is not of the age for sleeping with you, being so young; since you might more fitly be his mother than his wife.—Wherefore, if you shall establish this law, you will fill the whole earth with CEdipuses.

1ST OLD WOM. O you all-abominable, you devised this argument through envy. But I'll be revenged on you. [*Exit.*]

YOUNG MAN. By Jove the preserver, you have obliged me, my darling, by having removed the old woman from me. Wherefore, in return for these good deeds, I will at night return you a kindness great and thick.⁵ [*Young woman takes him by the arm.*]

2ND OLD WOM. (*suddenly coming up*). Hollo you! whither are you dragging this man in violation of the law, when the written law orders him first to sleep with me?

YOUNG MAN. Ah me, miserable! Whence did you pop out,—the devil take⁶ you! For this pest is more abominable than that.

2ND OLD WOM. (*trying to drag him away*). Come this way!

YOUNG MAN (*to the young woman*). By no means suffer me to be dragged away by this *old woman*, I beseech you!

¹ To purify those who were engaged about the corpse. They washed themselves with it on leaving the house. See Bernhardt, W. S. p. 163.

² See vs. 538, *supra*.

³ Alluding to the *wax-tapers* used at funerals. See note on Pax, 1154.

⁴ Shakspeare, Pericles, act iv. sc. 3, "What else, man? The stuff we have, a strong wind will blow it to pieces, they are so pitifully sodden."

⁵ Cf. Pax, 907. Acharn. 787. Lys. 23. Plaut. Casin. v. 2, 28; v. 2, 36. For εἰς ἰστίραν, see Bernhardt, W. S. p. 216, and note on Vesp. 1085.

⁶ See note on Thesm. 879.

2ND OLD WOM. Nay, I do not *drag* you, but the law drags you. [*Exit young woman.*]

YOUNG MAN. It does not *drag* me, but an Empusa clothed in a bloody blister.¹

2ND OLD WOM. Follow this way quickly, my darling,² and don't chatter!

YOUNG MAN. Come then, permit me first to go to the necessary and recover my spirits, otherwise you'll see me presently making something yellow³ on the spot through fear.

2ND OLD WOM. Be of good courage! come! you shall ease yourself in the house.

YOUNG MAN. I fear lest *I do* even⁴ more than I wish. But I will put in two sufficient sureties.

2ND OLD WOM. Put me in no sureties!

3RD OLD WOM. (*running up*). Whither, whither are you going with her?

YOUNG MAN. I *am* not *going*, but am dragged. But many blessings on you, whoever you are,⁵ because you did not suffer me to be destroyed. [*Catches sight of her for the first time.*] O Hercules! O ye Pans!⁶ O ye Corybantes! O ye Dioscūri! this pest, again, is much more abominable than the other. But what in the world is this thing, I beseech you? Are you an ape covered over with white lead,⁷ or an old woman sent up from the dead?⁸

¹ He alludes to the *flame-coloured* κροκωτὸν which the old woman had on. For the Empusa, see note on Ran. 293.

² Cf. vs. 985, *supra*.

³ Vs. 329, τί τοῦτό σοι τὸ πυρρόν ἐστιν; οὐ τι πον
Κινησίας σου κατατετίληκέν πον;

⁴ Cf. vs. 658. Plut. 764. Aves, 1349. Vesp. 906.

⁵ One would rather have expected ἥτις γε εἷ.

⁶ This use of the plural is peculiar to the comic and the later writers. See Krüger, Gr. Gr. § 44, 3, obs. 7. Bernhardt, W. S. p. 61. Lobeck on Soph. Ajax, 190. Cf. Acharn. 267.

⁷ Cf. Eubulus ap. Athen. xiii. p. 557, F.

"Art some ape daub'd with paint, and trick'd out for a show,
Or a beldame sent up from the regions below?" *Smith*.

⁸ "So in Suidas: πλειόνων, τῶν νεκρῶν. Eustathius ad Odys. p. 1382, l. 18, ὡς δὲ καὶ νεκροῖς προσφύες τὸ, οἱ πολλοί, καὶ τὸ, πλείους, δηλοῖ ὁ εἰπὼν τὸ, ἀπελεύσομαι παρὰ τοὺς πλείονας, ὃ ἐστι, θανοῦμαι. πλείονας γὰρ, τοὺς τεθνεῶτας ἐκείνος ἔφη." *Brunck*. So in an oracle ap. Pausan. i. 43, Μεγαρέας εὐ πράξειν, ἣν μετὰ τῶν πλειόνων βουλευσονται. See Bernhardt, W. S. p. 433.

3RD OLD WOM. Do not jeer me, but follow this way.

2ND OLD WOM. Nay, rather, this way.

3RD OLD WOM. *Be assured* that I will never let you go.

2ND OLD WOM. Neither, indeed, will I.

YOUNG MAN. You will tear me in pieces, the devil take you!¹

2ND OLD WOM. For you ought to follow me in conformity with the law.

3RD OLD WOM. Not if another old woman still uglier appear.

YOUNG MAN. Come, if I first perish miserably through you, how shall I come to that beautiful one?

3RD OLD WOM. Do you look to *that* yourself: but this you must do.

YOUNG MAN. Then by lying with which of you first shall I be set free?

2ND OLD WOM. Don't you know? you must come this way.

YOUNG MAN. Then let this one let me go.

3RD OLD WOM. Nay, rather, come this way to my house.

YOUNG MAN. Yes, if she will let me go.

2ND OLD WOM. But, by Jove, I will not let you go.

3RD OLD WOM. Neither, indeed, will I.

YOUNG MAN. You would be dangcrous, if you were ferry-men.

2ND OLD WOM. Why so?

YOUNG MAN. You would wear out those on board by dragging them.

2ND OLD WOM. Follow this way in silence!

3RD OLD WOM. No, by Jove, but to my house.

YOUNG MAN. This affair is plainly according to the decree²

¹ See note on Thesm. 879.

² "Hesychius: εἰσήνεγκε γὰρ οὗτος ψήφισμα, ὥστε διειλημμένους τοὺς κρινομένους ἑκατέρωθεν ἀπολογεῖσθαι. Mention is made of the same decree of Cannonus ap. Xenoph. Hellen. i. 7, 21, ταῦτ' εἰπὼν Εὐρυπτόλεμος, ἔγραψε γνώμην, κατὰ τοῦ Καννῶνου ψήφισμα, κρίνεσθαι τοὺς ἀνδρας δίχα ἕκαστον· ἡ δὲ τῆς βουλῆς ἦν, μὴ ψήφῳ ἅπαντας κρίνειν. It was provided by the decree of Cannonus, that where there were many criminals charged with the same offence, each should be tried separately. The young man says the necessity is imposed upon him according to the decree of Cannonus,—not κρίνειν δίχα ἕκαστον, but βινεῖν, *permolere*." Brunck.

of Cannonus; I must lie with you divided into two.¹ How then shall I be able to row² both double-handed?

2ND OLD WOM. Very well, when you shall have eaten a pot of onions.³

YOUNG MAN. Ah me, miserable! I am now dragged close to the door. [*The 2nd old woman here attempts to drag him into her house and exclude the 3rd old woman.*]

3RD OLD WOM. (*to the 2nd old woman*). But it shall be no⁴ advantage to you; for I will rush in along with you.⁵

YOUNG MAN. Nay, do not, by the gods!⁶ for it is better to be afflicted with one than two evils.

3RD OLD WOM. Yea, by Hecate! whether you wish it or no.⁷

YOUNG MAN (*to the audience*). O thrice-unlucky, if I must lie with an ugly old woman the whole night and the whole day; and then, again, as soon as I am freed from her, with a Phryne,⁸ who has a flask⁹ on her jaws. Am I not wretched? Nay, rather, by Jove¹⁰ the Preserver, a most wretched man, and unfortunate, who¹¹ must swim with such wild beasts.

¹ Aristophanes evidently distorts the sense of this word from the sense it bears in the above decree. "Whereas in the decree it ran, that the defendants should διειλημμένους ἀπολογεῖσθαι, the young man says that *he διαλελημμένον, in diversa diductum*, as it were, must serve the two old women *at the same time*." Brunck. This is confirmed by the δικωπεῖν ἀμφοτέρας of the next line, for ἀμφοτέρας can only signify *binas simul*; though vs. 1092 seems to oppose this view. Shakspeare, *Merry Wives of Windsor*, act v. sc. 5, "Divide me like a bribe-buck, to each a haunch."

² See Plato/ap. Athen. x. p. 456, A.

³ See Athen. ii. p. 64, B. seq.

⁴ "*Nihil plus efficies*." Faber. Cf. Isocr. p. 41, B. Plato, Symp. p. 217, C. Plut. 531. Soph. Rex, 919. Eur. Phoen. 563. Hippol. 284. Iph. A. 1383. Helen. 329. Lobeck, Ajax, p. 224. Bernhardt, W. S. p. 90.

⁵ "*Una tecum irrumpam in ædes*." Bergler.

⁶ See Krüger, Gr. Gr. § 68, 37, obs. 2.

⁷ Cf. note on vs. 981, *supra*.

⁸ The name of several noted courtesans of antiquity. See Athen. xiii. p. 591, C. 588, B. 590, D. Here with a play on its other meaning, *a toad*. "Understand a nasty old woman." Faber.

⁹ "Die einen Scheffel Schminke auf ilren Kiefern hat." Droysen. Kuster, the Scholiast, and Suidas understand it of her cheeks puffed out like the sides of a flask.

¹⁰ See note on Nub. 366, and on vs. 79, *supra*, and Hermann, Vig. 343.

¹¹ See note on Thesm. 544, and comp. vs. 1117, *infra*.

But nevertheless, if I suffer¹ aught from these strumpets² by oftentimes³ sailing in hither, let them bury⁴ me at the very mouth of the entrance; and the surviving one,⁵ having covered alive with pitch, and then having armed her two feet with lead all round about the ancles, let them place above, on the top of the mound, as a substitute⁶ for a funeral vase. [*Exit with the two old women.*]⁷

MAID-SERVANT (*entering from the banquet*). O happy people, and happy me, and my⁸ mistress herself most happy, and you, as many as stand at the doors, and all our neighbours, and our tribesmen, and I the servant in addition to these, who have my head anointed with excellent unguents, O Jove! But the Thasian⁹ jars, again, far surpass all these; for they abide in the head a long time; whereas all the rest lose their bloom and fly off.¹⁰ Wherefore they are far the best,—far, certainly, ye gods! Fill out pure wine: it will cheer *the women* the whole night, who select whatever has the most fragrance. Come, O ye women, point out to me my master, the husband of my mistress,¹¹ where he is.¹²

¹ "A well-known euphemism for *die*. Cf. Theocr. viii. 10. Meleager, Epigr. xvi. Aristoph. Vesp. 385." *Brunck*.

² Hesychius: *κασαλβάς* πόρνη αἰσχροποιός.

³ "πολλά πολλάκις are two adverbs placed ἐκ παραλλήλου, like αὖτις αὖ." *Brunck*. "πολλάκις = *fortasse*, as in vs. 791." *Hotibius* (*Bothe*).

⁴ See note on Ran. 169.

⁵ I have translated this passage agreeably to the opinions of the commentators, but with great doubts as to the correctness of this view. I know of no passage where *μολυβδόω* takes an accusative, with the sense of *plumbo munire*. τῷ πόδε seems rather to depend on ἐπιθεῖναι, and *μολυβδ.* to belong to *περὶ τὰ σφυρά*.

⁶ See *Bernhardy*, W. S. p. 130.

⁷ Here the scene changes to an open place in Athens.

⁸ An example of the *Schema Colophonium*. Cf. vss. 915, 1040. Pax, 76, 269, 282, 893. Lys. 101, 1192. Aves, 273, 277. Krüger, Gr. Gr. § 48, 6. *Bernhardy*, W. S. p. 88, 89.

⁹ See *Plut.* 1021. Lys. 196. Athen. i. p. 28 foll. p. 32, A.

¹⁰ "Doch all das andre, schnell verblüht, verflicht im Nu." *Droysen*.

¹¹ "*Heræ meæ*. So Pl. 4, τῷ κεκτημένῳ, *hero*." *Brunck*. Cf. *Soph.* Phil. 573, 778. *Bernhardy*, W. S. p. 316.

¹² An example of "Anticipation." See note on Nub. 1148. *Brunck* refers to Hom. Il. B. 409; N. 310. Od. A. 115. Taylor's Index Attic. ad Lysiam, p. 917. Add vs. 752, 770, 788, *supra*. Pax, 604. *Bernhardy*, W. S. p. 466.

CHO. We think you will find¹ him if you remain here.

MAID-SER. Most certainly; for see!² here he comes to the dinner! [*Enter Master.*] O master, O happy, O thrice fortunate!

MASTER. I?

MAID-SER. Yes you, by Jove, as never man was!³ For who could be happier⁴ than you, who alone of the citizens, being more than thirty thousand⁵ in number, have not dined?

CHO. You have certainly mentioned a happy man.⁶

MAID-SER. Whither, whither are you going?

MAST. I am going to the dinner.

MAID-SER. By Venus, you are far the latest of all! Nevertheless, your wife bade⁷ me take you with me and bring you, and these young women along with you. Some Chian wine is left, and the rest of the good things. Wherefore do not loiter! And whoever of the spectators is favourable⁸ to us, and whoever of the judges⁹ is not inclined to the other

¹ See the examples cited in the note on Aves, 1653.

² See note on Aves, 992.

³ Cf. Vesp. 150, 889, 1223. Plut. 247, 901.

⁴ Shakspeare, Hamlet, act v. sc. 2, "Why do we wrap the gentleman in our *more rawer* breath?" Hen. VIII. act i. sc. 1, "There is no English soul *more stronger* to direct you." Tempest, act i. sc. 2, "The duke of Milan, and his *more braver* daughter." Plautus, Menæchm. Prol. 55, "Magis majores nugas egerit." See Krüger, Gr. Gr. § 49, 7, obs. 5. Thom. M. p. 596. Hermann, Vig. n. 60. Blomf. ad Theb. 670. Monk, Hipp. 487.

⁵ See Athen. vi. p. 272, C. Mus. Crit. i. p. 541. Dawes, M. C. p. 180, ed. Kidd, and note on Vesp. 662. "See Böckh *Staatsh. der Athener*, i. p. 36." Dindorf.

⁶ "Das Glück des Mannes hast du deutlichst dargethan." Droysen.

⁷ See note on Equit. 1017.

⁸ "Porson (Hec. 788) corrects *καὶ τῶν θεατῶν ὧν τις εὖνους τυγχάνει*, for that *τυγχάνω* is not used without a participle of the substantive-verb. This has been sufficiently refuted by Erfurdt, *ibid.* p. 570. Schäfer, Bos Ell. p. 785. Heindorf, Plato Gorg. p. 190, and others." Dindorf. We learn from Dobree's note on this passage, that Porson afterwards so far retracted this opinion, as to allow the omission of the participle in the Tragedians. With respect to the prose writers and comedians, he does not seem to have changed his opinion. The verbals in *-τος*, (such as *ἀνάμωτος*, Med. 783,) Dobree considers as *participles*.

⁹ The critical judges of the competing plays are meant.

side,¹ let him come with us; for we will provide all things. Will you not, then, kindly tell all, and omit² nobody, but freely invite old man,³ youth, and boy? for dinner is provided for them every one,—if they go away home.⁴ [*Exeunt Master and Maid-servant.*]

CHO. I will now hasten to the dinner. And see! I also have this torch opportunely! Why then do you keep loitering,⁵ and don't take these and lead them away? And while you are descending I will sing you a song for the beginning of dinner.⁶ [*To the spectators.*] I wish to make a slight suggestion to the judges: to the clever, to prefer⁷ me, remembering my clever parts; to those who laugh merrily, to prefer me on account of my jokes. Therefore of course I bid almost all to prefer me; and that my lot should not be⁸ any cause of detriment to me, because I obtained⁹ it first; but they ought to remember all these things and not violate their oaths, but always judge the choruses justly; and not to resemble in their manners the vile harlots, who remember only who-ever happen to be¹⁰ the last comers.

¹ “*Favorem suum alicui accommodet, alio respiciens quam quo deceat.*” Faber.

² The οὐ of the preceding οὐκὸν belongs also to the μὴ of the following line, so as to = οὐ μὴ παραλείψεις. See note on vs. 1000, *supra*. Invernizius reads παραλείψης. But the Attics appear never to have used the 1st aor. act. of this verb. See Schäfer ad Gnostic. p. 148. Schol. Apoll. R. p. 407. Matthiä (Gr. Gr. p. 862) has written very crudely on this passage, as though it were an example of μὴ with a future. See note on vs. 603, *supra*.

³ See Bernbardy, W. S. p. 58.

⁴ A jest παρὰ προσδοκίαν.

⁵ Cf. vs. 853. Nub. 509. For ἀλλὰ, see note on Thesm. 230.

⁶ Cf. Aves, 639.

⁷ “Für mich zu sein.” Droysen. Cf. Liddell's Lex. in voc. κρίνω, ii.

⁸ The infinitive depends on ὑποθέσθαι (vs. 1154). “*Nec sortem esse causam nobis cujusquam mali, quod nempe ante ceteros sorte ductus in scenam prodii.*” Bergler. As many plays had to be exhibited on the same day, the several competitors had to decide by lot in what order their pieces should be exhibited. We learn from this passage that Aristophanes' chorus drew the first lot.

⁹ ἡμῖν—προεἰληχα. So Eur. Hippol. 244, αἰδοῦμεθα τὰ λελεγμένα μοι. Cf. Ran. 213. Aves, 1262, 1263. Plut. 280. Pax, 558, 559. Eur. Helen. 657. El. 608. Hippol. 1055. Hec. 794, 795. Krüger, Gr. Gr. § 61, 2, obs. 1, and obs. 2. Bernhardt, W. S. p. 415. Lobeck, Ajax, vs. 191. Monk, Hippol. 268. Porson, Præf. Hec. p. xxvi. and ad Hec. 968. Hermann, Vig. n. 138. For this form of the perfect, see Krüger, Gr. Gr. § 28, 10, obs. 5.

¹⁰ See Bernhardt, W. S. p. 323, and note on Vesp. 1318.

1ST SEMICHORUS. Oh! oh!¹ 'tis time now, O dear women, to retire to the dinner, if we are to finish the business.² Therefore do you also move your feet in the Cretan³ fashion.

2ND SEMICHORUS. I am doing so.

1ST SEMICHORUS. And these hollow flanks now with your legs to the rhythm! for presently there will come an oyster-saltfish-skate-shark-remainder-of-heads-dressed-with-vinegar-laserpitium-leek-mixed-with-honey-thrush-blackbird-pigeon-dove-roasted-cock's-brains-wagtail-cushat-hare-stewed-in-new-wine-and-seasoned-with-green-corn-with-its-shoulders-fricassee.⁴ So do you, having heard this, quickly and speedily take a bowl. And then make haste and take pea-soup, that you may feast upon it.

2ND SEMICHORUS. But perhaps they are greedy.

CHO. Raise yourselves aloft! io! evæ! We will dine, evœ! evæ! evæ! for the victory:⁵ evæ! evæ! evæ! evæ!⁶

¹ See Bernhardt, W. S. p. 74. ² Comp. vs. 148, *supra*.

³ Cf. Athen. i. p. 22, B. v. p. 181, B. "*Cretico rhythmo*." Brunck. So Droysen.

⁴ The above monstrous word in the original consists of seventy-seven syllables. For similar long comic compounds, cf. Lys. 457, 458. Vesp. 505, 520. So Philoxenus (ap. Athen. xiv. p. 643), πυρο-βρομολευκερεβινθοακανθουμικριτοαδυβρωματοπανανάμικτον. Pratinas (ap. Athen. xiv. p. 617, E.), λαλοβαρυπαραμελορυθμοβάταν. Shakspeare, Love's Labour Lost, act v. sc. 1, "I marvel thy master hath not eaten thee for a word; for thou art not so long by the head as *honorificabilitudinitatibus*." This is outdone by Rabelais' "*Antipericatametaanaparbeugedamphicribrationes*." See Mehlhorn, Gr. p. 32, note.

⁵ See Porson ap. Kidd on Dawes, M. C. p. 584.

⁶ Cf. Lys. 1292.